

P A S H T U

P A R T I

SYNTAX OF COLLOQUIAL PASHTU

WITH CHAPTERS ON THE

PERSIAN AND INDIAN ELEMENTS IN THE
MODERN LANGUAGE

BY

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TO
MY OLD COMRADES
OF
'THE GUIDES'

Wer fertig ist, dem ist nichts recht zu machen;
Ein Werdender wird immer dankbar sein.

GOETHE, *Faust*, Pt. I, ll. 182-3.

PREFACE

SOME explanation, if not an actual apology, is due from any one who at this time of day would add to the list of Pashtu Grammars. The ground, it would seem, should have been sufficiently covered by Raverty, Bellew, Trumpp, and Roos-Keppel.

Pioneer grammarians, however, such as were the first-named three, find their hands more than full with the elementary and external phenomena of a language, with Verb-paradigms, and Number and Gender forms, and there is a general tendency to overlook or deliberately pass over the harder matters of construction, syntax and idiom. But these are essential questions, and have to be tackled, with or without help.

In my own case after mastering the intricacies of the Pashtu Verb, and a sufficiency of the less common Plural and Feminine forms, I soon found myself faced by a host of problems of syntax and usage which had to be fought out and solved before any progress towards a real knowledge of the language could be made.

The present work is the result of my endeavour to solve these problems for myself. Others probably have experienced and are experiencing the same difficulties. They too, with time will overcome them, possibly more successfully than I, but to those who have not yet done so these notes may be of help. They should at least help to clear the ground, to define the problems and make it easier for the next comer to carry out independent researches; and it is in this belief that I venture to publish them.

In doing so I intend no disrespect or disregard of my distinguished predecessors, and it will not I think be found that I have to any serious extent duplicated their labours.

Bellew's *Grammar*¹ will still be found the most convenient

¹ Bellew, *Grammar*, 1867.

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and trustworthy introduction for those who are able to obtain a copy of the work, which has long been out of print.

Roos-Keppel's *Manual*,¹ as a hand-book specially designed for examination purposes, will always be the candidate's *vade mecum*, and the exercises which it contains and the complete series of translations set in the Higher Standard Examination will always be valuable. These works, however, and especially the latter, scarcely deal at all with questions of syntax or word-usage except in an accidental and unsystematic way. Much of these may be learnt from them, but they cannot be used as works of reference.

Both Raverty² and Trumpp³ have based their work on Pashtu literature, which is a serious drawback for the average student, who wants, as speedily as may be, to acquire a working knowledge of the Colloquial Language. This is hardly to be gained from a study of poetry or translations from the Persian, mostly two or three hundred years old, which are affected by Persian models or Persian originals, and which have had little influence on the speech of an unliterary and illiterate people.

Trumpp's *Grammar* is, and will probably always remain, the standard work on Pashtu, but it is a monument of bad typographical arrangement, and in consequence extremely inconvenient as a work of ready reference. Further, it conveys no hint to the learner which of all the literary illustrations, with which it is abundantly supplied, coincide with colloquial usage. For these reasons no less than on account of the plethora of detail, including much fanciful and obsolete philology, which it contains, it is never likely to be popular with the ordinary British student in India.

If the present work be compared with its predecessors, I think it will be found that it does not trespass seriously on their preserves. As a rule I have left aside all those questions of Accidence with which they have adequately dealt, while as

¹ Roos-Keppel, *Manual*, 1901.

² Raverty, *Grammar*, 3rd ed., 1867.

³ Trumpp, *Grammar*, 1873.

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regards the rest my standpoint, methods, and material differ substantially from theirs. These explanations, I think, sufficiently justify the publication of a book on the lines of the present one, and if I have tolerably fulfilled my designs there should be no need for an apology.

An apology may, however, be necessary on other counts. In proportion as the ground is new the liability to error or misstatement is greater, and I cannot hope that I have entirely avoided either. The bulk of the work, with the exception of the last three chapters, was compiled eleven years ago when I was serving at Landi Kotal in the Khaibar Rifles.

As regards the illustrations given, it has been no part of my scheme to provide an extensive or recondite vocabulary. I have rather endeavoured to make use only of the simplest phrases and commonest words, which are in daily use, in order to illustrate the principles laid down, and so to promote familiarity with that common talk which is essential for the purposes of everyday life. Technical terms can be picked up as they are required, and in case of need can usually be intelligibly paraphrased. Pathans are generally intelligent and willing to understand. The examples (with a few exceptions noted with an asterisk) were taken down verbatim as heard, or were submitted to the criticism of unsophisticated Pathans, and the principles enunciated were deduced from them. After this these examples were read over to a Peshawar Munshi. It is hoped that in this way most radical errors may have been eliminated, while the influence of the locality in which the work was compiled may have been reduced to reasonable limits.

On the other hand, I have been at a serious disadvantage in finally preparing the work for the press after a lapse of many years and in places where I was unable to revive my memory or acquire fresh knowledge.

The student, in case he sees reason to disagree with any points or examples, is begged not absolutely to condemn in

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haste. He will remember that in Pashtu there is considerable fluidity, not only of pronunciation but of usage and vocabulary, according to locality and dialect. Many an Afridi or Shinwari phrase or pronunciation will incur the contempt of the Peshawar Munshi as a solecism or a boorishness, while to the countryman the Munshi's speech will seem foreign, womanish, and mincing. The foreigner can only become a partisan until he acquires the breadth of view and tolerance which come at length with a wide experience and divided sympathies.

It is, however, to be remembered that in the case of an illiterate language, the country or village type of speech will ordinarily be purer and more original than that of the big town, where disturbing influences are strong and numerous.

It remains to say a word regarding transliteration, which always remains the grammarian's and the student's bugbear. I have given in the text my reasons for eschewing the modified Arabic script. It is quite unsatisfactory from the point of view of sound-rendering. Without outside help, what approximation to correct pronunciation would any one make in reading the Pashtu text in, say, Rooskeppel's *Manual*? On the other hand, the Hunterian system of transliteration in official use in India is too simple to render the varied sounds of Pashtu correctly. I have attempted to devise a system which falls in as far as possible with the familiar Hunterian system, and if the student will take the small initial trouble necessary to master it, I think he will find it fairly satisfactory. It is not intended to be strictly scientific, and it is possible that the renderings will not always meet with approval. Apparent inconsistencies in the rendering of the same word will occasionally be noticed. Pronunciation is sometimes doubtful, and sometimes subject to variation, so that apparent inconsistencies of transliteration are not necessarily denials of the truth, but may be the record of actual facts. To some extent I have admitted conventions as in the uniform rendering of the Feminine ending by *ê* and of the final vowel

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of Adverbs and Particles by *e*. It is not always easy to distinguish final vowel-sounds accurately, there is variation due both to dialect and sentence stress; these slight differences are not of great practical consequence, while on the other hand the marking (by the uniform use of the same vowel-sound) of the grammatical value of a word is often a convenience in reading and understanding.

Whatever errors this book may contain, I would remind the reader that it is intended only as a guide and companion which may afford him assistance and suggest ideas to him while pursuing his own independent researches. It is not a text-book to be learned by rote or used to the exclusion or prejudice of the society of the Pathan sepoy or peasant. Every error he can mark down and finally pin to the wall, will signalize a step in his own progress. If he will further communicate to me each error so transfixed which is of more than microscopic dimensions, and such will doubtless be found, he will lay me under a serious obligation as a seeker of truth even in grammars.

In the latter portion of this work occasional references will be found to a 'Part II'. This Part II does not exist, but it is in preparation, and it is hoped will one day appear. It will deal with the language from the historical point of view, and with reference to its philological relations to the Persian and Indian vernaculars—a subject which has not to my knowledge been treated by any English scholar.

H.B.M. CONSULATE, KERMAN, S. PERSIA.

September, 1913.

POSTSCRIPT TO PREFACE

To the above account of the *raison d'être* of this book, I have now, a year later, to add certain tributes of thanks. First of all I am indebted to the Publishers and their advisers for their discrimination in accepting it, and for all the courtesy and 'sweet reasonableness' which a publisher can show to his client.

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In the next place the Press have my sincerest thanks and admiration for the care and intelligence they have displayed in giving effect to my ideas as to typographical arrangement, and the accuracy with which they have reproduced my MS. and the irritating niceties of transliterated Pashtu.

My obligations to many Pathans, principally sepoyes of the Guides and Khaibar Rifles, are I regret of too ancient date to admit of their being accurately recalled to mind and placed on record.

Lastly, I am in the highest degree beholden to my Wife, who undertook the thankless labour of preparing the final draft MS. for the Press, and the wearisome task of making the Indexes, in the course of which many minor slips and inconsistencies in the text, which would otherwise have gone unnoted, have been eliminated. I have also benefited in many ways by the criticisms of a mind fresh to Pashtu but trained in the methods of philology.

To my Wife I am further indebted for suggesting the motto which I have prefixed to the book. It is my ultimate retort to the criticisms of those whose knowledge is greater and more accurate than my own. I trust that the less sophisticated will not fail in their rôle as grateful 'Werdende'.

I would here finally remark that the indexes just referred to have been made very full in the hope that they will serve both to supplement the actual text where, in taking previous knowledge for granted, it is incomplete, and to make readily accessible all the information that the book contains. The Pashtu Index is also intended to facilitate the literal translation of the examples, the renderings of which in the text are often purposely very free. If these ends are attained, the indexes should incidentally form tolerably full comparative vocabularies of the most common and useful words in English and Pashtu.

KERMAN, *September*, 1914.

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LIST OF ABBREVIATIONS

IN addition to the ordinary grammatical abbreviations and contractions, such as: gen. (Genitive), dat. (Dative), trans. (Transitive), I have made use of the following:

A., Adj.	=	Adjective.
A., Ar.	=	Arabic.
Av.	=	Avestic.
(B)	=	on Bellew's authority.
et seqq.	=	and what follows.
ff.	=	and what follows.
Gmc.	=	Germanic (Teutonic).
H.	=	Hindustani.
N.	=	Noun.
N.E.	=	North-Eastern.
N.W.	=	North Western.
Mn.P.	=	Modern Persian.
P., Pers.	=	Persian.
Pa.	=	Pashtu.
Phl.	=	Pahlavi.
pl., plur.	=	plural.
P. P. P.	=	Past Participle Passive.
q. v.	=	which see.
(R)	=	on Raverty's authority.
sc.	=	understand.
sg., sing.	=	singular.
Skr.	=	Sanskrit
s. v.	=	under the word in question.
v., <i>vide</i>	=	see.
Vb.	=	Verb.
v. i.	=	see below.
v. s.	=	see above.

* 1. denotes a phrase or sentence not guaranteed as actually heard from lips of a Pathan.

2. denotes a hypothetical word or form.

CHAPTER I

PHONOLOGY AND TRANSLITERATION

THE failure of the script of a written language to represent adequately **1** or accurately the sounds of the spoken language, is so universal a phenomenon that we cease to notice it in the languages with which we are really familiar. When, however, it becomes a question of approaching an unfamiliar language this failure at once regains its importance. That this is particularly so in the case of Pashtu is due to the double reason that Pashtu did not develop a system of writing for itself and that it adopted the Arabic script only at a very late stage of its existence. Even tradition only places the origin of Pashtu literature in the fifteenth century A. D. The choice of the Arabic script was in itself an unfortunate one, for the Arabic language is not rich in sounds and its alphabet is correspondingly defective, more especially in the vowel series. Pashtu moreover traces its origin to the Iranian branch of Indo-Germanic, while Arabic belongs to a totally different linguistic family, the Semitic. There is therefore no natural probability that the sounds possessed by the two languages should be identical. As a matter of fact Pashtu possesses a more extensive range of sounds than Arabic, and each language has sounds which are unknown to the other. To make good this deficiency and divergence those who adapted the Arabic script to the Pashtu language invented a number of additional symbols. These additions have on the whole satisfactorily solved the difficulty so far as the consonants are concerned; but the scant regard which the Arabs paid to the representation of vowels was accepted as a natural principle by the adapters, whose efforts to provide for the rendering of the tolerably rich series of Pashtu vowels were at most half-hearted. Even the signs which they did devise, have—owing to the vowel-contempt which has everywhere accompanied the spread of Arab letters—been largely disregarded and allowed to fall into disuse.

It will be seen, therefore, that the Arabic script possesses no intrinsic value for the representation of Pashtu. Nor has it any philological value, for it has only been associated with the language for a short time and,

the association being of the slightest, has produced no reaction on its phonology which has been affected wholly and solely by colloquial necessities and usage. At the same time it is as a medium cumbrous, because it has separate signs for sounds unknown in Pashtu, and these signs when imported into Pashtu necessarily give rise to phonetic synonyms, e.g.:

the Arabic sounds ق ک are both pronounced as **k** in Pashtu.

„ „ „ ص س are all pronounced as **s** „ „

Prima facie, therefore, it is a fair question whether it is more convenient to attempt the study of the language, the colloquial language be it understood, through the conventional medium of the Arabic script, or by the employment of the richer resources of the Roman character arranged to meet the special requirements of the language. An obvious way of escaping the difficulty is of course to make use of both systems; but the certainty that no one will take the trouble to read the same sentence twice over in different forms, and the fact that the Roman character is efficient and yields a form familiar to the connexion of sight and sound in the European mind, appears to make a decision in its favour reasonable and natural. It is to be remembered also that we are here concerned only with the colloquial language and have no interest in gaining familiarity with the script in which the literature of the language is enshrined. This literature, with perhaps the single honourable exception of the *Ganj i Pukshṭū*, is archaic, differs in idiom and vocabulary from the colloquial tongue, and is most unlikely ever to be an object to any one who is not already sufficiently acquainted with the Arabic character to experience little difficulty in mastering the slightly altered form in which it appears in Pashtu. Nevertheless in the present work an attempt has been made to keep in touch with the language in its Arabic form, and from the transliteration tables given below, supplemented as they are by occasional notes, it should be possible to deduce the shape which a transliterated word would take in the Arabic script.

a. Of the letters shown below, the following occur only in words which have been borrowed from Arabic, probably in the majority of cases through the medium of Persian. These words are 'recent' borrowings and form no part of the original vocabulary of the language. Their introduction cannot be earlier than the rise of Islam (seventh century A.D.) and was probably subsequent to the development of Persian literature in the twelfth to fifteenth centuries. With a number of notable exceptions,

they are characteristic of the literary rather than of the colloquial language. The letters occurring only in Arabic loan-words are :

ق ف ع ظ ط ض ص ذ ح ث

b. On the other hand the Cerebrals, for which the following symbols have been coined :

ڀ ڄ ڙ

are non-existent in Arabic and as a rule mark a word as having been borrowed from the Indian dialects. This is not, however, universally the case, as both ڀ and ڙ also represent Old Iranian combinations r + n, and r + t or r + d respectively.

c. It is to be noted that there are no Aspirates in Pashtu. In words recently borrowed from the Indian languages containing Aspirates the aspiration is dropped in pronunciation though the Indian spelling is often retained. Thus :

Hindi	Urdu	Pashtu
खिड़की	کھڑکی	کړکۍ pronounced kīrkai.

d. Besides the ڀ ڄ ڙ and ښ (ښ) just mentioned, the following letters have been invented for, and are in use only in, Pashtu :

ځ ښ څ
g ksh dz and ts

From Persian are borrowed پ p, and ژ zh, which are unknown in Arabic.

In Arabic all the letters are considered Consonants. It is only the Zabar (Arabic Fathah), Zér (Ar. Kasrah), and Pésch (Ar. Zammah) which are regarded in the same light as the vowels are in English. In certain combinations with ځ and ښ they furnish, however, the remainder of the vowel-sounds which are common to the two languages. It will be seen that the same principle holds good in Pashtu where, however, the Hamza (ء) is also called in to act as a vowel determinant. 3

¹ ڙ also occurs in a few Persian loan-words, e.g. kāghaz; and those from the Persian bases *guzar* and *guzār* such as *gugrān*.

TABLE OF PASHTU VOWELS.

ENGLISH CHARAC.	VERNACULAR CHARACTER	NAME	PRONUNCIATION
ā	ā Initial Medial and Final	Alif	as in English 'barge'.
a	Initial ... Medial and Final	Zabar	as in English 'dumb'.
-ah -a	... Final ... Final	Zabar „	similar to ā, but shorter, as in 'anna'.
é ¹	... Initial ... Medial ... Final	Yé Majhūl	as in English 'mate'.
è ¹	... Medial ... Final	Yé Majhūl	as in English 'men', 'death', but inclined to be longer. Final -è in this work is, however, to be pronounced as long or short é, since it has been used merely conventionally to indicate feminine endings.
-e	... Final or ...	Zér	as in English 'essay'.
e	... Medial	Zabar	as in English 'winter'.

¹ é and è. It is to be remarked that these symbols are not in accordance with the usage of modern scientific philology.

é corresponds to the Iranian philologists' e and ē.

è, the sound represented by this when occurring medially in this work (e.g. mèrbūnai), is said not to exist in English proper, and good authority finds the nearest approach to it in the German ä. This latter sign has accordingly been employed to represent it in the *Linguistic Survey of India*.

I have ventured to sin against philological usage in view of the popular nature of this work, and the fact that in my belief the Pashtū sounds in question approximate nearly to those represented by the French é and è (i. e. closed and open e) with which the average Englishman is in some degree familiar.

ENGLISH CHARAC.	VERNACULAR CHARACTER	NAME	PRONUNCIATION
ī	... ا Initial ... چ... Medial ي Final	Yé Ma'rūf	as in English 'deem'.
i	... ا Initial Medial and Final	Zér	as in English 'dim'.
o	... او Initial و Medial and Final	Wā-ū Majhūl	as in English 'mote'.
-woh	و Final	Wā-ū Majhūl	as in English 'mote' or shorter.
ū	... او Initial و Medial and Final	Wā-ū Ma'rūf	as in English 'noodle'.
u	... ا Initial Medial	Pésh	as in English 'pull'.
u Medial, and before final silent h		somewhat like the <i>e</i> in the French 'je', but prolonged with a slight break in it.
ai	آ	Hamzah Yé	as in Scotch 'Kye', 'why'; the nearest English is <i>i</i> in 'fine'.
au	... او Initial و Medial and Final		as in English 'round'.
....	ء	Hamzah	used to indicate the separation of two contiguous vowel-sounds: lo-é; fā-idah.

- ā May for our purposes be considered as a vowel.
- a This final -a is the Zabar which is sometimes found as :
1. The sign of the Plural (*vide* § 74).
 2. „ „ „ Ablative (*vide* § 49).
 3. With certain Pre- and Postpositions (*vide* §§ 279, 281, 282).
- e This final -e is the Zér which occurs at the end of some Adverbs, e.g. *bānde*. In pronunciation it seems to resemble é, but unstressed. There is some latitude or uncertainty in the representing of final -é, -è, and -e in the Pashtu script. According to the latest inquiries which I have been able to make, a final -e sound in Pashtu is always closed and varies only in length. Thus, the finals of *sefé*, *khadzè*, *kerè dah*, *kkshé*, *bānde*, are all phonetically similar, and the length depends on the degree of stress which falls on them.
- Cp. *kkshé*gdah—noro *kkshé*
 topak dé chertah—dā dē *topak dé*
- where strong stress accents are marked by vertical lines below the syllables.
- In some mouths there is a tendency for an unstressed final -e sound to change to -i.
- e This is an eased form of a resembling the indistinct vowel e in English. It usually replaces a before r and is probably due only to economy of labour.
- u This I have used for the vowel-sound following consonantal w in verbs whose infinitive ends in -awul. In the Arabic script in this case it is represented by a Zabar a, but it is certainly not so pronounced. Trumpp, p. 167 *et passim*, transliterates it as a (= u) on the analogy of the normal infinitive with which, however, it is not identical.
- ü This I have used for the ä and ą and à of various philologists.¹ It represents a sound characteristic of Pashtu. In the infinitive termination and in the 3rd Pers. Plur. Past Def. of Verbs in

¹ Darmesteter denotes this sound by ä; Geiger and Trumpp by ą; Victor Henri by à.

-*awul* I have written **u** rather than **ū**, because **u** seems to me more truly to represent the pronunciation.

The distinction between **ū** and **a** (Zabar) is recorded in written Pashtu only when it is necessary to differentiate between words of otherwise identical form but of different meanings, e.g.

زر zar = gold. بل bal = kindled.
زر or زر zur = quickly. بل or بل bul = other.

ai This is the sound found in the termination of the oblique case of Feminine Nouns in **-ī**. It has also been used by me to denote the plural termination of the Imperative, the sound of which tends to approximate to that of **-ei**. This sound is particularly clear in **dzai** (pron. **dzei**) = *go*.

a-ī This form has been used to denote the abbreviated form of the 3rd Pers. Pres. of Verbs in *-awul*. It is pronounced **a-ī**, but also degenerates occasionally into **-ei**, e.g. **ka-ī** or **kei** = *he does*. But always **ācha-ī** = *he throws*. The point has been used throughout, as here, to separate two adjacent but distinct vowel-sounds.

Midway between **ai** and **a-ī** is the feminine nominal termination found in many Nouns, mostly recent borrowings of Hindustani Nouns in **-ī**, e.g. **chīṭai** = *letter*, **ṭopai** = *hat*. Trumpp states that in these words the two sounds are entirely distinct (= **a-i**); but they would appear to be at least partly diphthongal.

For remarks on the Vowel as well as the Consonantal forms which are represented by **ج** and **ع** see below.

It will have become apparent from the above notes that it is not always easy to draw hard and fast dividing lines between the various vowel-sounds. There are undoubtedly sounds that it is not easy or necessary to distinguish, and there is probably some variety of pronunciation even among members of the same community. In any case **-e-**, **a**, **u**, and **ū** tend to run into each other.

TABLE OF PASHTU CONSONANTS.

ENGLISH CHARACTER	VERNACULAR CHARACTER	NAME	PRONUNCIATION
b	ب	bé	as in English 'boat'.
ch	چ	ché	as in English 'church'.
d	د	dāl	a true dental; pronounced with tip of tongue against teeth.
ḍ	ډ	ḍāl	resembles English <i>d</i> in being pronounced with tip of tongue against palate just behind teeth; but more forcible than English <i>d</i> .
f	ف	fé	as in English 'foot'.
g	ګ	gāf	} as in English 'goat'.
ḡ	ځ	ḡé	
gh	غ	ghain	a guttural spirant, unknown in English, stands to <i>g</i> as <i>kh</i> (<i>infra</i>) to <i>k</i> . Somewhat resembles French 'r grasséyée'.
h	ه	hé	similar to but weaker than English <i>h</i>
ḥ	ح	ḥé	similar to but stronger than English <i>h</i> .
j	ج	jīm	as in English 'jam'.
k	ک	kāf	as in English 'kid'.
kh	خ	khé	guttural spirant as in Scotch 'loch'.

Table of Pashtu Consonants

§ 6

ENGLISH CHARACTER	VERNACULAR CHARACTER	NAME	PRONUNCIATION
<u>ksh</u>	کښ	<u>ksh</u> īn	same as last, but stronger.
l	ل	lām	as in English 'lord'.
m	م	mīm	as in English 'mouse'.
n	ن	nūn	as in English 'noose'.
ṇ	ڼ or نڼ	ṇūn	a strong nasal which cannot be described.
p	پ	pé	as in English 'pot'.
q	ق	qāl	only in words of Arabic origin, pronounced in Pashtu as k.
r	ر	ré	as initial <i>r</i> in English 'rabbit'.
ṛ	ړ	ṛé	cerebral <i>ṛ</i> in the same series as <i>q</i> and <i>ṭ</i> ; unknown in English.
s	س	sīn	<div style="display: flex; align-items: center;"> <div style="font-size: 4em; margin-right: 10px;">}</div> <div>not distinguished in pronunciation in Pashtu. As in English 'sit'.</div> </div>
ṣ	ص	ṣād	
ṣ̣	ث	ṣ̣é	
sh	ش	shīn	as in English 'show'.
t	ټ	té	a true dental (see <i>d</i> above). Weaker than English <i>t</i> .

ENGLISH CHARACTER	VERNACULAR CHARACTER	NAME	PRONUNCIATION
t	ټ	té	a cerebral (<i>vide</i> d above). More emphatic than English <i>t</i> .
ṭ	ط	toé	pronounced similarly to <i>t</i> in Pashtu.
w	و	wā-ū	<i>w</i> as in English but inclining to <i>v</i> .
y	ي	yé	as in English 'you'.
z	ز	zé	not distinguished in pronunciation in Pashtu, the last three only occur in Arabic loan-words. ¹ As in English <i>doze</i> .
ẓ	ذ	zāl	
z̤	ض	zād	
z̥	ظ	zoé	
zh	ژ	zhé	as <i>z</i> in English 'azure' or <i>s</i> in 'pleasure'.
ts	} خ {	tsé	either <i>ts</i> as in 'cats' or <i>s</i> as in 'sit'.
dz		dzé	either as 'adze', 'cads' or <i>z</i> as in 'zone'.
ʿ	ع	'ain	only occurs in words of Arabic origin. It is originally a guttural consonant, but in Pashtu it is dropped and only the accompanying vowel is pronounced. When this is <i>a</i> (Zabar) it is lengthened to <i>ā</i> unless initial; <i>i</i> and <i>u</i> are unchanged.

¹ But as regards ذ *vide* foot-note, § 2 a.

NOTES ON THE TABLE OF CONSONANTS.

7

g & ġ In North-Eastern Pashtu, with which we are here occupied, the sounds represented by these signs are identical, and they are kept distinct only in deference to their distinct origin. In Southern and Western Pashtu **ġ** is pronounced as **zh**, which is closer to its original sound.

f **f** is not truly a Pashtu sound. It occurs in recent loan-words, and is usually pronounced, if not written, as **p**.

gh This is a favourite sound in Pashtu. As in Arabic, it is a strong guttural with a suspicion of an **r** in it. It is sometimes softened almost to disappearance between vowels as in **a'a = aghah** (cp. Mn. Pers. **آ** (**āqā**) → **āghā** → **ā'ā** or **au**). The tendency of Mn. Pers. to confuse the sounds of **غ** and **ق**, especially by modifying the **ق**, is not observable in Pashtu.

h Initial **h** is commonly dropped in speaking, though it is retained in writing. Thus always **um** for **hum**, usually **o** for **ho** (yes), and very generally **aghah** for **haghah**. Medial **h** between vowels is silent or weak. Thus: **dahūs** → **da-ūs**; **wahelē** → **wa-elē** (but: **wuwahah**). Immediately preceding a consonant, it is not pronounced as **h** but it produces a modification in the pronunciation of the preceding vowel. Thus: **dihqān** = **daiqān**; **mihrbānai** = **mērbānai**; **fahm** = **pām**; **pahra** = **paira**. Final **h** is always silent in Pashtu, and is only an orthographic sign. It is an importation from Persian where it is added to a word which would otherwise end in a short vowel, the rule being that a word must end in a consonant.

It follows that in Pashtu there is no real *raison d'être* for this final **h**, and it has been preserved in the present system of transliteration only to facilitate the reconversion into Arabic script. Pashtu inconsistently sometimes omits it and sometimes uses it.

ḥ In Arabic proper names **ḥ** tends in Pashtu to become **kh** before consonants. Thus: **Akhmad** for **Aḥmad**, and **Makhmūd** for **Mahmūd**. Initial **ḥ** is generally pronounced, but the remarks on medial **h** apply equally to medial **ḥ**.

j is sometimes substituted for **zh**. Thus in Peshawar district **zhimé** → **jimé** (*winter*).

kh & **ksh** represent in N.E. Pashtu the same sound. In S. and W. Pashtu **ksh** is pronounced as **sh**.

m This sound occurring before **b** is written **n**.

n **n** in juxtaposition to **b** is always pronounced **m**. **N** before **g** is pronounced as in English, and the **g**, when final, is silent. Thus Pashtu **tang** = English *longue*.

The nasalization of a vowel, as found in Sanskrit and the Indian dialects, is heard, as far as I know, only in the word **mi-ān** (میاں or میا).

ṇ is a cerebral, as opposed to **n** which is a dental. It is strongly nasal, for a European by no means easily pronounceable, and it cannot be described.

p See **f** above.

q only in words of Arabic origin. It should be pronounced as a strong deep guttural. Mn. Pers. pronounces it correctly or varies it towards **gh** or **kh**; but Pashtu identifies it with **k**. It is here only distinguished from **k** to facilitate conversion into the Arabic script.

w & y و and ی occur sometimes in the character of vowels, sometimes in that of consonants, and they are accordingly classed by philologists as Semi-vowels.

و The consonantal value of و approximates to that of the English **w**, though there are those who find in it a closer approach to the sound of English **v**. The w-value has a weighty supporter in Darmesteter. At the beginning of a word, or when preceded by a vowelless consonant, و is always consonantal, whether it itself carries the Zabar, Zér or Pésh, e. g. وند = wand; وْلَارْ = wulār; وِسْوَسْ = wiswās; غَوْبَشَه = ghwakshah. Between two vowels it is also consonantal: كَوَلْ = kawal ('kawul'). At the end of a word, or when not itself carrying a vowel (in which case it might be marked by the Sukūn, did Pashtu employ that sign), it is a vowel. As a vowel its normal sound is **ō** (wā-ū majhūl); but if it is preceded by Pésh it becomes **ū** (wā-ū ma'rūf); if by Zabar, **au**. Initial **ō** is written او; initial **ū** اُو; initial **au** اَو.

Thus : اور = or ; اُوچت = ūchat ; اودس = audas. Wū is usually written وو, an orthographic combination almost unknown to Arabic or Persian. In the Peshawar district there is a tendency to drop the w in initial wū- or wu-, e.g. *ūlēgah* for *wulēgah* (send), and this is generally the case with the present stem *wūz-* of the verb *watul*, thus : *ūzah* for *wūzah*. w is sometimes unnecessarily prefixed to an initial u- or o- ; as *w'uzr* for 'uzr ; *wor* for or ; *wuspanah* for *ūspanah*.

ي This letter is consonantal at the beginning of a word. As a medial it generally coalesces with a preceding short vowel to form a diphthong, e.g.

وَيْل = wai-yl (not wa-yul).

بِيا = bé-ā (not bi-yā).

نَيْت = nī-at (not ni-yat).

It has, however, been transliterated as y in this work when preceded by a long vowel, both because there is a tendency for it then to develop a y-sound, and in order to facilitate conversion into Arabic script. Thus :

بويه is transliterated bōyah (pronounced bō-yah).

وایم „ „ wāyem (though in this case the pronunciation is perhaps rather wai-em than wā-yem).

As in the case of و the value of ي is altered by the vowel signs accompanying it, the Hamzah being also pressed into the service. The scheme is as follows :

يَ = é ; يِ = i ; يُ = ai.

ي (final only) = -e and -è.¹

zh is in the Peshawar district pronounced as a rule as j.

ts & dz These are in the Peshawar district pronounced as simple s and z.

In the Afridi and other dialects their composite sounds are preserved. It is unfortunate that only one quasi-Arab symbol was devised to represent both.

A number of Arabic loan-words end in two consonants undivided by a vowel.² In Pashtu a short vowel is inserted thus :

ḥukm is pronounced ḥukem.

'umr „ „ 'umer, &c., &c.

¹ Custom varies as to the employment of the diacritical dots under the final forms of ي.

² In classical Arabic, of course, the double consonant was always followed by a vowel : *ḥukm*^m, &c.

حکایت شپږ ویشتم

یو سړی په سفر روانیده نو له یو حکیم نه ئې پوښتنه وکړه چه له چا سره
ملکیتیا کوم او له چا نه ځان ساتم ؟ حکیم ورته وؤ چه له اته رنځک سرو نه به
ډډه کړزه ؟ اول هغه چه احسان نه مني ؟ دویم هغه چه بي سبب قهر ورځي ؟
درېم هغه چه له آخرت بي پروا وي ؟ څلورم هغه چه ښک وي ؟ پنځم هغه چه
دروغ گووي وي ؟ شپږم هغه چه شهوت پرست وي ؟ اووم هغه چه بي حیا وي ؟
اتم هغه چه بي هیڅ په خلقو بدگمان کوي ؟ او د اتو قسم سرو په دوستي پسي
کله کړزه ؟ اول هغه چه په نيکي قایل وي ؟ دویم هغه چه له آشنا نه به سختي
کښ لاس نه اخلي ؟ درېم هغه چه ډل او کول ئې دواړه ښه وي ؟ څلورم هغه
چه له کبر ځان ساتي ؟ پنځم هغه چه عقل ئې په قهر غالب وي ؟ شپږم هغه
چه بي طمع سخاوت کوي ؟ اووم هغه چه ادبناک وي ؟ اتم هغه چه دوست د
صالحانوي ؟ هغه سړي چه لار شه او به دي خبرو ئې عمل وکړه ډیره خوشحالي
سره له سفر بیا راغي او له ناکار خوي بالکل خلاص شه ؟

TRANSLITERATION OF THE EXTRACT FROM THE 'GANJ I PUKŠTŪ'.

Hikāyat shpag wištem.

Yau seré pah safer rawānédūh, no lah yau ḥakīm nah yé pūkshtunah
wukerāh chéh lah chā serah malgirtī-ā kawum au lah chā nah dzān sātem.
Ḥakīm wertah wuwe chéh lah atah ranga sero nah pah ḡaḡah gerzah.

Awwal haghah chéh ihsān nah manī. Doyem haghah chéh bé sababa
qaher werdzi. Dré-am haghah chéh lah ākhirata bé perwā wī. Tsalorem
(tsaloram) haghah chéh ṭag wī. Pindzam (pīndzam) haghah chéh derogh
go-é wī. Shpagem haghah chéh shahwat parast wī. Owam haghah chéh
bé hai-ā (hayā) wī. Atem (atam) haghah chéh bé hétsa pah khalqo bad
gumān kawī.

Au da atah qisma sero pah dostai pase ḡaḡah gerzawah. Awwal haghah
chéh pah nékai qā-il wī. Doyem haghah chéh lah āshnā nah pah sakhtai
kshé lās nah ākhele. Dré-am haghah chéh wai-ul au kawul yé dwārah
kshé wī. Tsalorem haghah chéh lah kibera dzān sāti. Pindzam haghah
chéh 'aqel yé pah qaher ghālib wī. Shpagem haghah chéh bé ṭama'
sakhāwat kawī. Owam haghah chéh adabnāk wī. Atem haghah chéh
dost da ṣāliḡāno wī.

Haghah seré chéh lār shūh au pah dé khabero yé 'amel wuker pah
ḡerāh khushḡālai (khūsh-) serah lah safera bé-ā rāghé au lah nākārah
kho-é (khoé-a?) bilkul (bi'l kul) khalāṣ shūh.

STORY XXVI.

A man was setting out on a journey, and so he inquired of a man of learning with whom he should make friends and from whom he should hold himself aloof. The learned man answered him that there were eight kinds of men whom one should avoid :—Firstly, he who does not recognize favours received. Secondly, he who loses his temper without cause. Thirdly, he who has no thought for the future life. Fourthly, he who is a swindler. Fifthly, he who is a liar. Sixthly, he who is a slave to vice. Seventhly, he who is without shame. Eighthly, he who without reason thinks ill of others.

And (he added) that there were eight kinds of men whose friendship was to be cultivated :—Firstly, he who recognizes a good deed. Secondly, he who does not withdraw his support from a friend in time of trouble. Thirdly, he whose words and deeds are alike good. Fourthly, he who preserves himself from pride. Fifthly, he whose good sense prevails over his anger. Sixthly, he who is generous without thought of profit. Seventhly, he who is courteous. Eighthly, he who is a friend of the pious (just).

The man, having departed and acted on this advice returned from his journey in great happiness and entirely escaped moral corruption.

SUPPLEMENTARY ILLUSTRATIONS OF TRANSLITERATION.

ث	ثابت	sābit	proved.
ج	جوپاق	jompaq	crowded together.
ژ	وریزہ	wrīzhè	rice.
ض	ضامن	zāmin	surety.
ظ	ظلم	zulem	injustice.
	آوردل	{ āwrédul (ā-wrédul) aurédul }	{ to hear.
	اورد	ūḡad	long.
	مولی	mūlai	radish.
	اورہ	orūh	flour.
	شولی	sholè	rice.
	اوبنی	aukshé	brother-in-law.
	داورہ	{ wāwerah wauwerah }	{ snow.
	شول	shwul	to become.
	ودریدل	wuderédul	to stand.
	وروست	wrost	rotten.

ايرى	irè	ashes.
سيلى	silai	dust storm.
خويندى	khwaindè	sisters.

Irregularities of transcription, where for phonetic reasons they occur, are noted in the text.

STRESS AND RHYTHM IN PASHTU.

The following is an attempt to indicate roughly the stress accents and the rhythm of the same extract. The major stress accents are indicated by the heavy acute accents, the secondary stress accents by the heavy grave ones. The double vertical lines denote a major, and the single vertical lines a minor pause.¹

Hikāyat shpāg wīsh̄tem.

Yāu s̄eré pah sāfer rawānēdūh | nò lah yāu ḥakīm nah | yé puksh̄unah
wūker̄ah | chéh lah chā serāh malgīrī-ā kawūm | au lah chā nah dzān
sātem. || Ḥakīm wértah wūwe | chéh lah ātah rānga s̄ero nah | pah
ḍaḍah gérzah. ||

Áwwal | hághah chéh ihsān nah mānī. || Dóyem | hághah chéh bé
sábaba | qāher wérdzi. || Dré-am hághah chéh lah ākhirata | bé pérwā
wī. || Tsalórem | hághah chéh ṭag wī. || Pīndzam | hághah chéh derógh
gó-é wī. || Shpāgem | hághah chéh shāhwat parást wī. || Ówwem | hághah
chéh bé ḥai-ā wī. || Átem | hághah chéh bé hétsa | pah khalqo bād
gumān kawī. ||

Au da ātah qisma s̄ero | pah dōstai pāse kāḍah gérzawāh. || Áwwal |
hághah chéh pah nékai qā-il wī. || Dóyem | hághah chéh lah āshnā nah |
pah sákhtai k̄kshé | lās nah ākheī. || Dré-am | hághah chéh wai-ul | au
kawul yé | dwārāh k̄shéh wī. || Tsalórem hághah chéh lah kibera dzān
sāti. || Pīndzam | hághah chéh 'aqel yé | pah qāher ghālib wī. || Shpāgem |
hághah chéh bé ṭama' | sakhāwat kawī. || Ówwem | hághah chéh adabnāk
wī. || Átem | hághah chéh dōst da šālihāno wī. ||

Hághah s̄eré chéh lāf shūh | au pah dé khāberò yé 'amel wūker̄ | pah
ḍerāh khūshhālai serāh | lah sāferā bé-ā rāghé || au lah nākārah khó-é |
bīkul khalās shūh. ||

¹ A few variations in the transliteration are intended to represent more closely the actual pronunciation.

CHAPTER II

THE ARTICLES

THERE are no separate equivalents in Pashtu for the English Definite Article, *the*, and the Indefinite Article, *a*, *an*. In general merely the simple form of the word is employed, the context sufficiently indicating the sense in which the word is used. 9

It is, however, to be noted that the use of the Demonstrative Adjective **haghūh**, *that*, extends to certain cases which would in English be satisfied by the Definite Article, e.g. where the article refers back to a person or thing already mentioned and sufficiently defined. 10

Haghūh seré hāzīr dé. The man (of whom you know) is here.
The Definite Article preceding a noun which has a Relative depending on it, is represented in Pashtu by **haghūh**.

Haghūh seré chéh (سره) parūn rāghelē woh, bégā mer shūh.
The man who came yesterday died last night.

Similarly the Numeral, **yau**, *one*, takes the place of *a* when the latter is used to single out an individual from a class of similar individuals without further defining it. The effect is to make the mind form a picture of an individual of a class to which no previous reference has been made. 11

Bégāh yau chaprāsī khaṭ rāweré dé.

Yesterday evening a chaprasi (a certain one of the chaprasi class) brought a letter. ('Chaprasi' here without the 'yau' would mean '*the chaprasi*', i.e. *your*, or *my*, &c., *chaprasi*, or *the chaprasi of whom you know*. Again *yau* could be used with 'khaṭ', but is unnecessary as the mind is more occupied with the general fact announced than with the letter, and there is no possibility of ambiguity.)

Pah Dākkhānah kkhé stā depārah yau khaṭ rāghelē dé.

There is a letter for you in the Post Office (lit. 'has come for you').

Da lāri pah tsang pah yau kāñī bānde nāst woh.

He was sitting on a stone at the side of the road. (Here the mind at once forms an image of a particular stone singled out from all other stones.)

- 12 It may be roughly given as a general rule that in the cases in which **haghuh** and **yau** are used, the employment of the English *that* and *one*, though more or less unnatural, would yet produce sense. This principle excludes the use of **haghuh** in phrases of the following nature:—*the learned, the greatest of all, the people say . . .*, and *all the sepoys*.

- 13 After the verb *to be*, the Definite Article will only be rendered (by *haghuh*) where the Noun is defined by a Relative Pronoun, expressed or implied.

This is the man who . . .

Dā hum aghuh seré dé chéh . . .

This is the man (of whom we have been speaking) who . . .

The following points are to be noted in regard to the use of **yau** in the same situation :

- a. The 3rd Pers. Sing. **dé**, **woh**, &c., in the sense of *exists* takes, or rejects, **yau** on the principle given in § 11.

Dzamūng pah kili **kkshé** yau mātaber (معتبر) seré dé, Khān Muhammad nūm é dé.

There is a man of consideration in our village, K. M. by name.

Serī tsakhah chéh topak wī badragah yé tseh pakār dah?

If a man has a rifle what need has he for an escort? (The conception here is of such a general nature that the mind makes practically no attempt to individualize the man or the rifle.)

- b. Used appositionally, i.e. merely as copulatives, these parts of the verb do not admit the use of **yau**.

Haghuh dér **ksheh** seré dé.

He is a very good man.

- c. **Shtah** also takes **yau** when it is clear in English that the accompanying *a* implies a particular individual.

Pah bāzār **kkshé** mochi shtah? Yau mochi kho shtah, lékin da kār nedé.

Is there a (any) shoemaker in the bazar? There is a (a certain) mochi, but he is not of any use ('no good').

Pah Dakkè kkshé (yau) pul shtah. Būl chertah nishtah (نیست).

There is a bridge at Dakkah; but nowhere else (i.e. there is either, **yau** expressed, an actual bridge, of which a definite mental image is formed; or, **yau** not expressed, there is merely a 'means of crossing'—the river can be crossed at Dakkah with the facility which a bridge provides).

The following further illustrations of the use of **yau** as Indefinite Article are given : 14

Da lak ghal o da kak hum ghal dé.

The man who will steal a lakh will also steal a farthing.

Yau seré pah yau dzangal kkshé garzéduh, chéh da yau būtī lānde yau mār yé wuliduh. Dastī haghuh pah kāṇo wuwishtuh, mer é kuh.

A man was wandering in the jangal and saw a snake under a bush. He immediately killed it with stones (stoned it and killed it).

CHAPTER III

THE NOUN

NUMBER

- 15 IN Pashtu, as in English, there are only two numbers, Singular and Plural. The general distinction between these two numbers is also the same in both languages.

Where, however, there is in fact an element of doubt in the mind as to the singularity or plurality of an object, the difficulty is frequently approached from different points of view in English and Pashtu, with results which destroy the complete parallelism in the use of the numbers in the two languages.

The words in regard to which such difficulty arises may be roughly classified as those which denominate :

1. Collections of Units.
2. Materials.

Those of the first class are known in Grammar as **Collective Nouns**.¹ Their peculiarity lies in the fact that, while bearing a singular form, they may carry the force of the plural. This occurs when the separate existence of the component units is present to the mind, the units themselves being animate beings capable of independent action. Such words as 'sand', even when distinctly conceived as expressing a collection of separate units, can in English be treated only as singular. When, however, a collection of animate beings is viewed, as in itself a complete unity, the force of the noun is accommodated to this conception, and is singular. The following examples illustrate these principles :

The crowd were angry.

The crowd was large.

The herd were looking towards us.

The herd was on the move.

¹ Examples of collective nouns, singular in form, associated with verbs in the Plural, are common in Greek and Latin, e. g. τὸ πλῆθος οἴονται = *the multitude believe*; 'magna multitudo convēnērunt' = *a great multitude of persons have assembled*. This usage is practically unknown in Sanskrit; cp. Delbrück, *Vergleichende Syntax der Indo-Germanischen Sprache*, 1900, iii. 103.

The second class of Nouns, those denoting **Material**, are in English invariably treated as though singular; but grammarians are agreed that if such thing as a Neuter Number were recognized they would be more properly attributed to that.

Turning to Pashtu, we find the treatment of the ambiguities of Number 16 in one sense simplified; the grammatical force of a Noun always corresponds to its form, according as that is singular or plural. A Noun which in form is singular cannot be accompanied by a Verb in the plural nor vice versa. The difficulty as to Number was met at an earlier stage of the language when the form of the Noun representing any conception was originally determined. This having been done once and for all in the evolution of the language, whatever the conception adopted may be, that conception is consistently reflected in the grammar of any statement regarding the object in question. Such anomalies as: 'the nation are . . .', 'good news is to hand', are unknown in Pashtu.

It is evident, therefore, that the point to which it is necessary to devote attention in Pashtu is the nature of the conception pertaining to each class of object.

The following is an attempt to take stock of the general principles 17 which underlie the determination of Singularity and Plurality in the language:

a. Nouns denoting collections of which more than one may exist are singular, when considered individually:

e.g. *fauḍz army*; *fauḍzūnah armies*.

b. Nouns denoting collections which include the whole sum of the class of unit of which they are composed, are plural:

e.g. *mankind, the wicked*.

(These two classes cover the Collective Nouns of English.)

c. Nouns denoting any substance which is composed of, or naturally separates into an indefinite number of similar particles, are considered plural:

e.g. *water, wheat*.

d. Following from the last, the material of which anything is composed, when it itself is composite in nature, is conceived of as plural:

e.g. *wool*, as consisting of an aggregation of hairs.

e. Nouns denoting many substances when used with a particular or limited signification are singular, when used in an extended sense are plural :

e. g. *earth*.

These principles will afford a key to the following categories which include most Nouns or types of Nouns that in English and Pashtu are regarded in a different light.

- 18 a. Singular, but capable of taking a Plural form** when more than one such collection is in question. The only way in which these Pashtu nouns differ from their English equivalents is that when in the singular form they can in no case be accompanied by a plural verb.

Dallah	gang, band of men.
fauz	military force.
gallah	troops of horses.
jirgah	council of elders.
kandak	herd of goats.
lakshkar (m.)	army, armed force.
Pl. lakshkarè (f.).	
majlis	assembly, meeting.
qaum }	tribe.
qām }	
ramah	flock of sheep.
sél	flock of birds.
ūlas (ألس)	tribe, people of a tribe.

Note also :

jorah	pair.
qulbah }	yoke (i. e. pair) of oxen.
jagh }	

Māl = *goats* or *sheep* occurs only in the singular, as also the word **ūlas** in the above list.

Doublets, as in English, are plural :

panè	shoes.
tsaplai	'grass shoes'.
kér'ai	leather sandals.
māsai }	socks.
jurābè }	

Trousers, however, are considered as a single entity, hence : **partūg** (singular).

b. Complete Collections.

The following are plural :

'Ālam } khalq }	people (in general).
Khél	when used with a qualifying term to denote a complete particular tribe. E. g. Zakhah Khél = the (whole) Zakhah Khél tribe. ¹ <i>Formative</i> , Zakhah Khélo.
banyadam (بني آدم)	human beings.

c. Composite Substances.

The following are plural :

Ghanam	wheat.
orbushè (f.) (اوربوشی)	barley.
jawār	maize.
mai-è (مئی)	pulse, dal.
sherasham	mustard.
orah	flour.
terī (f.)	sugar.
dārū	powder, medicine.
zahir	poison (probably conceived of as powder).
wākshuh	grass.

Liquids and some plastic substances :

obuh (f.)	water (cp. Skr. āpas, Plur.).
pa-è (f.)	milk.
tél	oil.
chā-è (f.)	tea.
shauduh	milk.
shomlè (f.)	buttermilk.
khwulè (f.)	perspiration (Sing. khwul: also common).
ghwarī	ghi.
māstuh	curds.
werguh	biestings.
wīnè (f.)	blood.

When used of individuals it is practically an Adjective :

Zah Zakhah Khél yem	I am a Zakhah Khel.
Dré Zakhah Khél dī	There are three Zakhah Khels (i. e. three members of the tribe).

d. Materials.

The following materials, for clothing, &c., are plural :

Nīwār (نوار)	webbing.
saṇ	flax.
spaṇsai	string (hemp?).
wazhghūnè	goat's hair.
warai	wool.
wrēksham	silk.
Da wrēkshamo paṭké.	A silk pagari.
Da nīwāro kaṭ.	A niwar bedstead.

Where, however, the mind is apparently directed to the material more as a single manufactured article, the singular may be used, as :

Da wrēksham tān.	A piece of silk cloth.
------------------	------------------------

But even here

Da wrēkshamo tān.

is also found.

e. Nouns of Limited or Extended Application.

The following are examples of nouns which may be Singular or Plural according to the extent of their application :

Ḍoḍai	unleavened bread (food).
dūṛah	dust (in the air).
gerd	dust (lying or in suspension).
ghallah	grain.
khaṭah	mud.
khāwerah (khauwerah)	earth.
mālūch	cotton.
roṭai	= ḍoḍai, v.s.
zeṛūké	cloth.
Lugah khaṭah rāwerah.	Bring a little mud.

Bārān chésh shewé dé, her chertah khaṭè dére dī.

After the rain there is a great deal of mud everywhere.

Da kshpo nah dūṛah ūchatégī.

The dust rises from one's feet (as one walks).

Dūṛè mah kawah. Don't kick up the dust (in walking).

Pah dé lāri bānde dūṛè dére dī.

There is a great deal of dust on this road.

The Nouns:

19

Shigah	sand.
wāwerah	snow.
galai	hail.

are used in both numbers, not perhaps absolutely indifferently, but it is difficult to discover the governing principle.

Wāwerah pré-ūzī. Snow is falling.

but

Wāwerè haghah waṭan kkshé dèrè werégī.

A great deal of snow falls in that country.

where there may be the idea of large quantity or the notion of many 'snowfalls'.

Pah wāwero kkshé bukshī shūh.

He got stuck (*or* into difficulties) in the snow.

Shangér = *shale* or *gravel*, which might be expected to be associated with the above words, is, I believe, found only in the Singular.

There is a greater or less distinction of meaning between the Singular and Plural of some words, of which the following are examples: 20

• Bārān	}	rain.
bārānūnah	}	falls of rain, rainstorms, rains.
īrah	}	a cinder.
īrè	}	ashes.
jāmāh	}	clothing, the whole of a person's outfit.
jāmè	}	clothes.
orbushah	}	a grain of barley.
orbushè	}	barley in quantity, either as crop or grain.

So also others, cp. **ghanam**, **sūrmal** (spear-grass), **ghanah** (Sing. a thorn-bush; Plur. thorn-jangal).

wé <u>ksht</u> ṭṭḥ (s.)	}	a single hair.
wé <u>ksht</u> ṭṭḥ (pl.)	}	hair.

Note also:

21

Lobah	a game.
lobè kawul	to play a game.
sanderah	a song.
sanderè wai-ṭṭ	to sing.

The following names of fruit when used in a plural sense do not take the inflexion **-ūnah** in the Nominative as they might be expected to do. Their Formative is obtained by adding a simple **-o**. This may be due to their being, in all probability, comparatively recent importations from Persian :

Bādām	almond.
angūr	grape.

22 The Syntax of Number.

As has just been seen, the grammatical powers of a Noun always agree with its form, according as that is Singular or Plural. The following points regarding the number of Nouns may be noticed :—

a. English Collective Nouns, as has been shown, appear in Pashtu, in some cases as Singular, in others as Plural Nouns.

Jirgah khapah lāralah.

The members of the jirgah went away angry.

Ḍér khalq bāher wulār dī.

There are a lot of people standing outside.

b. Infinitives, which are really Nouns, are plural and inflected.

‘araz kawul tseh pakār dī?

What is the good of talking about it?

Lwustul grān dī.

Reading is difficult.

c. Adjectives used impersonally, introducing clauses,¹ are accompanied by a verb in the plural.

Munāsib nedī chéh sipāhī-ān bañi-agāno serah jagerah nakshlawī.

It is not proper for sepoys to start disputes with the Baniyas.

d. It will be observed that all Abstract Nouns are Singular.

Ḍér tūrzanwālé yé keré dé. He has displayed great valour.

Sipāhīgirat um bah manzūr keré woh; dāse tang shewé woh pah aghuh wakht.

He would have accepted even a post as sepoy, in such straits was he at the time.

¹ The form of this statement is of course open to objection, and is only used for convenience. The Adj. is really the Predicate, the subject of the sentence being the clause which follows the copulative verb. In English the Verb is Sing., because the clause is regarded as equivalent to a singular Noun, and its place as subject of the sentence is taken by the pronoun ‘it’.

Compound Subjects.

23

Where two Nouns or Noun-equivalents form the subject of a Verb, the number and where possible the gender of the Verb is regulated according to the following rules, as is also that of an Adjective associated with them predicatively (*vide* § 59):

1. Two Masculine Singulars take the Masculine Plural.
2. Masculine { Sing. } + Feminine { Sing. } take the Masc. Plur.
 { Plur. } { Plur. }
3. Two Feminine Singulars take the Feminine Plural.

Yau seré o yauwah khadzah serah jangédul.

A man and a woman were quarrelling together.

Yau seré wa dré khadzè serah jangédul.

A man and three women were quarrelling.

There is, I think, a tendency in a case like this, where the latter element is Feminine Plural, to allow the Verb to be attracted into agreement with it, and 'jangédelè' would in the second sentence probably be permitted. Phrases of this type, however, do not often arise, for where any jarring of inflection would occur, it is often easy to avoid it by expressing the Verb with the first element and leaving it to be understood after the second, thus:

Yau seré da kor nah wuwat, wa dré khadzè.

A man came out of the house, and three women.

On the same principle, when a Compound Subject is formed of two elements connected by a Disjunctive Conjunction (e. g. ... or ...) the Verb, or Adjective, is usually placed after the first and put in agreement with it, and is left to be understood after the second. It may, however, be repeated after the second noun, in which case it agrees with it.

Parosa kâl pah haghuh kor kkshé yau seré yā dwah khadzè da wabā nah merè shwè kshch yād mi nedé.

Last year in that house one man or two women died of cholera, I do not exactly remember.

Sanḍāh woh yā mékshah (wah)?

Was it a buffalo bull or a buffalo cow?

A composite subject is frequently resumed in a Pronoun of number or quantity. (*Vide* § 61.)

CASE

- 24** The Accusative Case is identical in form with the Nominative, while the Instrumental, or more properly Agential Case is identical in form with the Formative. Differentiation for other cases is obtained by using the **Formative**, in conjunction with certain prepositional and postpositional particles. These particles are numerous, and it is perhaps questionable whether they are most properly to be regarded as the equivalents of mere case inflections or as essentially prepositions in the sense in which we are accustomed to understand the term. It is, however, convenient to view as true cases of the Noun those combinations which are found to correspond in their use with the cases existing or generally recognized, in other languages.

Approaching Pashtu from this point of view, there is no difficulty in distinguishing a **Genitive**, a **Dative**, an **Ablative**, and a **Locative** Case. To these is also to be added the Vocative Case, which, as a rule, displays an inflected form derived from the Formative.

From what has been said it will be sufficiently clear that in order to be able to decline a Noun it is necessary to know its Formative. It is not proposed to deal here with the declension of Nouns; that subject has been adequately treated in the existing grammars, and reference should be made to the paradigms which they contain.¹ Some remarks on the uses of the cases may not be superfluous.

THE NOMINATIVE.

- 25** The use of the Nominative in Pashtu is quite simple; as in English it occurs:

1. As the subject of the Verb.
2. In apposition with a Noun or Pronoun in the Nominative.
3. Predicatively with appositional Verbs.

THE VOCATIVE.

- 26** The use of the Vocative does not call for special notice. It is, as a rule, preceded by the exclamatory particle **A·e**, and generally corresponds in form to the Formative with the addition in the singular of a final **-a**.

¹ See in particular Trumpp's *Grammar of the Pashtu*, §§ 60-4.

THE ACCUSATIVE.

27

The Accusative occurs as the object of Transitive Verbs in the Present and Future Tenses, and in the Imperative Mood.

The Past Tenses of the Transitive Verbs being in nature really Passive (*vide* §§ 151-3) no occasion for the use of the Accusative with them arises, as the logical object becomes the grammatical subject and is put in the Nominative.

In form the Accusative is identical with the Nominative, whether Singular or Plural.

The Accusative usually precedes the Verb, but in the colloquial language it may follow the Imperative, when the command is given hastily and the emphasis is on the action of the Verb.

Zeh da malik lūr wāḍuh kawum.

I am going to marry the malik's daughter.

Hukem wale nah manam?

Why shouldn't I (i. e. of course I will) obey an order?

Lire kah aghuh da ṭoli nah. Remove that man from the squad.

Wuwahah aghuh seṛé. Mah é préḍah (= préḡdah).

Beat that fellow. Don't let him off.

Sometimes an intransitive conception may be conveyed by a Transitive Verb governing a Noun denoting motion. 28

Mandè wuwahah run.

Lāmbō wahul to swim.

Double Accusative. In a few cases where a Noun is used with a Transitive Verb to express a single verbal notion a second accusative may occur. (*Vide* § 159.)

The 'Cognate Accusative' with intransitive verbs is not found in Pashtu. 'He ran a race' would be:

Pah bāzai wuzghaléduh.

THE GENITIVE.

29

The Genitive is obtained by placing the Particle **da** before the **Formative** of the Noun.

In Pashtu, as in English, the Genitive expresses the notion of Possession. In Pashtu it also supplies many of the uses of the English *of*.

The Particle **da** admits between itself and the Noun: Adjectives (other than Possessive Adjectives), other Genitives, and Numerals qualifying the Noun.

Da *ḍerè mūdè māmelah* (مامله) dah. It is a very old affair.

Da *nā-i'tabārī seṛī tsok zamānat nāh werka-i*.

No one will give security for an untrustworthy person.

The **Genitive** normally precedes the Noun on which it is dependent:

Da *Khasrogo māl Shīnwāro wahelē dé, hum khadzè yé botlelē dī*.

The Sh. have raided the Kh.'s flocks and have carried off (their) women.

Da *Hotī da Khān dzo-é dé*.

He is the son of the Khan of Hoti.

Da *agho laso tano dāramāro pah ḥaq kshé* *Polīṭikal Āfsar Ṣāḥib ḥukem keré dé chēh keh chere wunīwulē shwul dastī da Jam pah ḥawālāt kshé* *qaid de shī*.

About those ten raiders, the Political Officer has given orders that, in the event of their being caught, they are to be at once imprisoned in the cells at Jam.

- 30 The Genitive is used in combining **Place Names** with general terms for physical features, &c.

The Kābul River

Da Kābul sind.

The Khaibar Pass (valley).

Da Khaibar darah.

Péshāwar City

Da *Pékshaur* (پېښاور) *kshahr*.

- 31 Certain **Adjectives** (mostly accompanied in English by *of*, *to*, or *by*) are in Pashtu accompanied by the Genitive. The commonest are:

Hājatmand

in need of.

hér

forgotten by.

khwaksh

pleasing to.

lā-iq

fit for.

pakār

required by, necessary to.

yād

remembered by.

yaqīn

certain to.

zdah

learnt by.

Certain of these are really converted Nouns, e.g. **yād** and **yaqīn**. **Pakār** (*pah-kār*) is really Adverbial, and though used exactly like an Adjective it is not inflected.

Dā khaberah dzmā yādah dah (or *hérāh shwah*)

I remember (or, have forgotten) that matter.

Da tsaplo gandul dzmā zdah dī
 I know how to make grass-shoes.
 Yau kshēh chākh dzawān dzmā pakār dé
 I require a good active young fellow.
 Dzamā yaqīn dī chēh bārān bah wushī
 I am certain (it is certain to me) that it will rain.

There is also an idiomatic use of the Genitive in which an impersonal 32
 turn is given to an idea which in English is expressed personally, e. g.

Shak yé rāghē chēh wu bah nah raségem.
 He began to doubt whether he would reach there.
 Dérāh mūdāh mī wushwah chēh kor lah nah yem telé.
 It is a long time since I have been to my home.
 Khī-āl yé nah woh.
 He wasn't thinking (was thoughtless, regardless, &c.).
 Gumān mī shī (or dé) chēh I suspect that

This form of expression is most commonly found with the Genitive
 equivalents, the Possessive Adjectives, as in the above examples, but it is
 not uncommon with the Genitive of a Noun.

The following Genitives frequently stand absolutely, probably through 33
 an ellipsis of **pah wakht**:

Da wradzè	in the daytime.
da shpè	at night.
da saher	in the morning.
da ghermè	in the middle of the day.
Da shpè dérāh yakhnī kégī.	It is very cold at night.

For the Genitive with certain Adverbs see § 284, 1.

Pashtu is a language which is sparing of word-formation, especially for 34
 the expression of abstract ideas, and hence in the two corresponding
 series of Nouns and Adjectives one or other part of speech is frequently
 missing. It follows from this that an English Adjective is often repre-
 sented in Pashtu by the Genitive of a Noun and vice versa.

Thus:

Interesting, agreeable	da mazè.
long-standing	da dérè mūdè.
expensive, costly	da lū-ī qīmat (also qīmatī, qīmatnāk).

well-bred	da <u>ksheh</u> aşel.
ancient	da pakhwānai zamānè (<i>also</i> wakhtiné).
and :	
of means (wealthy)	dunyādār.
yesterday's (of yesterday)	parūné.
The suffix - wālah sometimes serves the same purpose, e.g.	
of good character	nékchālchalanwālah.

- 35 The Genitive is not usually employed after words signifying measure or quantity :

Shpag jarība zmakah	six jaribs of land.
las gaza jīm	ten yards of jean.
dré jorè kérai	three pairs of leather sandals.

Similarly with **lwésht**, a *span*, &c.

All of, the whole of are rendered by the simple Adjective **ṭol**.

THE DATIVE.

- 36 The Dative is obtained by placing the particles **tah** or **lah** after the Formative of the Noun.

Lah is always used after Verbs of 'giving' and usually after Verbs of 'motion', also to indicate a 'point of time'.

Tah is used in all other cases.

- 37 The principal uses of the Dative are as follows :

As the **Indirect Object** of Transitive Verbs.

Yau ās wulah (= werlah) werkah. Give him a horse.

Şāhib tah pūrah hāl wuwāyah.

Tell the Sahib the whole facts.

Dā gunah rātah mu'āf kah (*or* wubakshah).

Forgive me this fault.

Mā tah kanzilè (*or* zi-érè) kerè dī.

He has used abusive language to me.

In the following an underlying idea of motion is perhaps present.

Khpuł qamış tah ṭotah wugandah. Patch your shirt.

Khāwerè da wunè wékh tah wāchawah.

Bank up earth round the foot of that tree.

Şandūq tah qulef wāchawah.

Put a padlock on the box (i. e. lock it up).

After Verbs of **Motion**.

38

Us ksheh moꝛ shwum chéh domerah dèrè rūpai-è mā lah pah lās kkshé rāghelè dī.

I am well off now after so much money has come into my hands.

Kshahr (*pronounce khār*) lah pah lāri bānde chéh rawān shwum mā tah yau paqīr ghwunde seré makhè lah pah dau dau rāghé.

When I set out on the road for the city a faqir-like man (i. e. ragged beggar) came running towards me. (Mā tah is not directly governed by rāghé; it is rather dependent on makhè lah.)

To indicate **Direction** or **Situation**.

39

Qutēb tah on the north, *or* towards the north.

suhél tah, &c. on the south, *or* towards the south.

da . . . palau tah

da . . . khwā tah

da . . . taraf tah

da . . . ḍaḍah tah (*or* ḍaḍè . . tah)

da . . . lor tah

} in the direction of, towards.

kshī lās tah to the right (hand).

kīn (*or* gas) lās tah to the left (hand).

Da ghrūno khwā tah bārān dēr kégī.

It rains a great deal towards the hills.

Da banglè shā tah At the back of the bungalow.

To the same general conception are probably also to be referred uses like the following:

40

Wāksho tah ās prédah. Let the horse to the grass.

Khabero tah mā prédah. Allow *me* to speak.

Ghwag wertah nīсах (نِسَاح). Pay attention to him.

Lās wertah nīсах. Hold out your hand to him.

Lār yé wertah nīwulè dah. They are lying in wait for him.

Ṣāhib tah bah wuderégema. Khpuḷ 'areḷ ('arḷ) bah wertah wuwāyema.

I shall present myself to the Sahib and make my request.

- 41 Certain **Adjectives** used simply or in Verbal Compounds take the Dative.

Mālūm (معلوم)	known (to).
tsergand } kshkārah }	apparent (to).
milī-ah } milau }	obtained (by).
munāsib	proper (for).
bā-idah	necessary (for), incumbent (on).
Hāl yé mā tah mālūm dé.	I know his circumstances.
Mélū bé-ā mā tah kshkārah nah shūh.	
I didn't get a sight of the bear again.	
Da lāri kherts mūng tah nah milau-égī.	
We do not get (are not allowed) travelling expenses.	
Tā lah munāsib dī chéch herah wradz sabaq wāyé.	
You ought to have a lesson every day.	

- 42 The noun **yād** also takes the Dative when the recollection is a distant one:

Mā tah yād dī chéch bé shak da dé tapè bandobast wushūh chéch zeh werkoťé halak wum.
Yes, I do remember that a Revenue Settlement of this district was carried out when I was a child.

Hājat also takes the Dative.

Mā tah hājat nīstah. I have no need of anything.

- 43 The Dative is also used after the **Adverbs**:

Makhāmakh	nizhdé.
(pah) makh kshé	rūbarū.

Sam wertah makh kshé ghal wulār woh.
The thief was standing straight in front of him.

- 44 The Dative is used in various ways to express **Intention** or **Purpose**, or the direction of the mind. Thus it is used after such Nouns as: **khī-āl, nī-at, fiker, furṣat.**

Da Pukshūtū zhibè tah nī-at mi nah woh,
I had no thought of studying Pashtu.
Da Pukshūtū zhibè zdah kawulo tah dēr mi khī-āl keré dé.
I had a strong intention of taking up Pashtu, or
I have been thinking seriously of learning Pashtu.

Kār pūrah kawulo tah furṣat nah woh.

There was no time to finish the business.

Her chéh mi fiker wertah wukùh, héts da dzān tajwiz rātah
kshkārah nah shùh.

However much I thought the matter over I could see no way
of saving myself.

Compare the following :

Chā tah nāst yé?

Whom are you sitting waiting for?

Tseh lah?

For what purpose? Why?¹

Notice in this connexion the idiomatic use of the Dative with **zṛùh**, 45
denoting wish or inclination :

Tlo tah mi zṛùh kégī	} all meaning <i>I wish to go.</i>
Tlo tah mi zṛùh shī	
Tlo tah mi zṛùh dé	

Also the still more idiomatic :

Palānki kār tah dzmā pah zṛùh kshé wah (f. s.) or wū (m. pl.).

I intended to do such and such a thing.

Also with **ḍaḍah** :

Kār kawulo tah ḍaḍah mi nah lagī. I don't feel disposed to work.

The Dative is used to express **Point of Time** in the **Future**. 46

Bégā lah bah rāshī.

He will come in the evening.

(Contrast : Ho. Bégā bī-ertah rāghé.

Yes, he came back yesterday evening.)

ṣabā lah

to-morrow morning.

māspékshīn lah

midday (at time of midday prayer).

māzdiger lah

afternoon.

mākshām lah

evening.

māskhotan lah

midnight.

The **Hour** is usually accompanied by the particle **pah**. 47

Pah shpag bajè

at six o'clock.

but :

Shpag bajè lah

is also sometimes heard when reference is to future time.

¹ This is the exact equivalent of the Persian *chirā?* in its simple sense. *Chirā* is also used in the sense of *why not?* = *of course*.

- 48 Note the following idiomatic use of the Dative with **wai-ul**.

Dzamūṅ khalq makkai tah ghaṭ jawār wāyū; Apridī wertah pī-ātsah wāyī.

We call Indian corn 'jawar'; the Afridis call it 'pi-atsah'.

Wale khpuḷ serdār tah bad wāyé?

Why do you run down (speak ill of) your Native Officer?

THE ABLATIVE.

- 49 The Ablative is obtained by interposing the Formative of the Noun between the Particles :

lah nah.

da nah.

lah -a.

da -a.

In the last two cases the **-a** is a Zabar which is attached to the Noun. It can only be used with Nouns whose Formatives end in a consonant.

As in the case of the Genitive, the first particle admits, between itself and the Noun, Adjectives (other than Possessive Adjectives) and Numerals.

- 50 The following are the principal uses of the Ablative :

To denote **Point of Departure**.

a. Place. Answering to the question 'Whence?'

Da kum dzā-ī nah rāghelé? Where have you come from?

Us da bera dēr āsūnah kshkatah rāwulī Pékshaur lah.

At present they are bringing down a lot of horses from Afghanistan (lit. from above, i.e. from up country) to Peshawar.

Da kum kūhī nah chéh zhauwer wī khalq bas pah arhaṭ yā pah dīngelai obuḥ khézhawī (or wubāṣī). Būlah wasīlah nīshtah.

People draw water from wells that are deep by means of a Persian wheel or a water-lift. There is no other means of doing it.

b. Time. Answering to the question 'From when?'

Lah ṣabā nah bah stā tankhāh (تنخواہ) wulagī.

Your pay will commence from to-morrow.

Da aghè wradzè nah ter osa pore pah kaṭ prot yem.

From that day till now I have been confined to bed.

Since and sometimes **for** (of past time) are rendered by the Ablative.

Da pīndzo wradzo nah mi tabah dah.

I have had fever continuously for five days.

By a development of the idea of **Point of Departure**, the Ablative comes to be used to indicate the notion of **Source** in its less concrete aspects. Thus it is used of :

Source of Knowledge, Sentiment, &c.

51

Da mukhbir da khabero nah mālūmah shwah chēh dārah samē lah rawānah shewē dah.

It was apparent from the informer's statements that the raiding party had started for the plains.

This idea is at the base of its use after certain **Adjectives**, e.g.

Khushhāl ¹	pleased with.
maror (marawer)	offended with.
khapah ¹	displeased with.

Source again appears to be the notion which dictates the use of the Ablative after the Verbs **joṛawul** and **joṛédul**, *to make of* and *to be made of*.

Its use after the Adjective **ḍak**,² *full of*, is not so easy to account for. 52 There is probably some feeling of Means or Instrument, but in Pashtu instrumentality is generally rendered by the particles **pah** and **serah**. (*Vide* §§ 266 and 268.)

¹ **Khushhāl** and **khapah** are more usually followed by **serah**. The use of the Ablative would seem to denote the conception of the source of the sensation lying in the thing liked or disliked. **Serah** implies rather the simple idea of the sensation arising spontaneously in the person who is 'pleased' or 'displeased'. The precise sense of the sociative **serah** is not easy to arrive at, but here it would appear to correspond exactly with the English use of 'with' in 'pleased with'. For the use of the Ablative in similar cases compare the Persian and Hindustani **rāzī az**, . . . **sé rāzī**.

² The Ablative after 'full' is probably to be traced to the verbal conception 'to fill with', i. e. 'by means of'. Sanskrit used in this connexion, both the Instrumental and the Genitive. Hindustani has the Ablative . . **sé**. Persian also uses the equivalent of the Ablative **pur az**, but the Genitive is also found **pur i** . . **ḍakawul**, *to fill* (trans.), may also take **pah**. Greek uses the Genitive, probably in place of the lost Ablative. In Latin the distinction which can be drawn between the verbal and adjectival conceptions is shown by its preference for the Ablative after the verb **compleo**, and for the Genitive after the adjective **plēnus**.

Dārū da tseh shī (shai) nah joṛégī?

What is gunpowder made of?

Mā da buqi-āṇè da lergī nah yau jugh joṛ (or sāz) keṛé dé.

I have made a bullock yoke of Buqi-āṇah wood.

Mangé da obo nah ḍak kah.

Fill the chatty (waterpot) with water.

53 To denote Separation or Privation.

From the notion of Point of Departure that of separation is readily derivable; and again the idea of separation lends itself to several obvious developments.

a. Physical Separation.

Da ṭolo nah mi da ato ato shelo rūpo ṣamānat ākhisté dé.

I have taken a security of Rs. 160 from each of them.

Tsok chéḥ pah līk po-égī aghuḥ da noro nah bé-al kah.

Separate out from the rest any one who can write.

b. Difference or Distinction can sometimes be rendered by the Ablative.

Da pakhwānī hāl nah ḍér farakh dé.

Things are very different from what they used to be.

This, however, is elliptical, and where both things compared are mentioned the Genitive is found.

Da psuḥ o da mag ḍér farakh dé.

The markhor is quite different from the oorial.

c. In Comparison the thing with which comparison is instituted is put in the Ablative.

(Examples will be found under the Adjective, §§ 66 ff.)

53a With a sense somewhat akin to that of comparison the Ablative is also used with Adverbs denoting 'before', 'after' in Time or Place, or relative position and rank (*vide* § 284, 2), e. g.

Wuṛumbe	}	'Time'.
awwal		
pas		
wuṛānde	}	'Place'.
wurusto		
pah makh kḱshé		
gér chāpér, &c.		

Lah dé nah wuṛumbe. Before this.

Da haghah da rāṭlo nah dré wradzè pas.

Three days after his coming.

Aghah chéh lah mā nah wuṛānde tér shuḥ, zeh tré wurusto pāté shwum.

When he passed in front of me, I fell behind him.

Lah bruj nah gér chāpér. Round about the fort.

The Ablative is found after certain **Adjectives** containing the idea of **53 b removal from**. E. g.

khalās free from.

āzād free from.

The Adjective **munkir**, *refusing*, implying the idea of mental aloofness, is also followed by the Ablative.

Da bégār nah munkir shuḥ.

He refused to perform compulsory (*or* unpaid) labour.

THE AGENTIAL.

This case, which in Pashtu grammars is commonly known as the **54 Instrumental**, is really an Agential Case.

The Past Tenses of Active Transitive Verbs are in Pashtu Passive in sense. The English subject becomes an agent and is put in the Agential case, while the logical object of the sentence becomes the subject and is put in the Nominative case.

The form of the Agential is identical with the Formative.

(Examples of the use of this case will be found under the Verb, § 232.)

THE LOCATIVE.

The Locative is supplied by the Formative¹ with the particles **pah . . . 55 kḵshé**. It can perhaps scarcely be regarded as a true case.

Its radical significance is '*within*', but its application extends to include certain senses of '*in*', '*among*', and '*at*'. It is used both of **Time and Place**, and it occurs metaphorically in such expressions as :

Pah dé hāl kḵshé. In these circumstances.

Pah dé uméd kḵshé. In this hope.

¹ Or, when singular, generally the Nominative.

Examples of its use will be found in the section on the Particles (*vide* §§ 270-1).

One apparently distinct Locative form exists in the word **kerah**, 'in the house of', found in the following forms :

mākerah	in my house.
mūṅkerah	in our house.
tākerah	in thy house.
tāsūkerah	in your house.
werkerah	in his, or their house.

The existence of this special form does not prejudice the use of the normal :

pah kor kkshé
pah kālāh kkshé

which are in constant use.

CHAPTER IV

THE ADJECTIVE

ADJECTIVES agree with the Noun which they qualify in Gender, Number, and Case, and this is shown in their form so far as their limited range of inflexion will permit. 56

Used attributively, they immediately precede the word which they qualify; used predicatively, they usually follow the subject of the sentence and immediately precede the Verb.

Lār sakhtah dah. 'The road is difficult.

Da Pékshaur bāghīchē kshē dī.

The gardens in Pēshāwar are fine.

A clause used as a subject is considered plural (*vide* § 22*c*), and an Adjective predicatively related to one is accordingly put in the masculine plural. 57

Munāsib nah dī chēh serē da bṛl merg pase mudām pah koshish kshē wī.

It is not right that a man should be always trying to compass another's death.

Where the Noun which an Adjective qualifies is understood, the Adjective is still inflected as though it were present. This occurs very frequently in the case of the Noun **khāberah**. 58

Dérah kshah (sc. khāberah) dah. Very good. All right.

Mā tah mālūmah dah. I know it, or Yes, I know.

The influence of the suppressed **khāberah** seems sometimes to be felt even where it is not required to complete the sense.

Lūgo wradzo pas bah stā hāl mālūmah shī.

In a few days it will be known how you stand.

- 59 The agreement of an Adjective simultaneously **qualifying more than one Noun**.

Reference has already been made to the behaviour of an Adjective qualifying more than one Noun **predicatively**. (*Vide* § 23.)

The following are illustrations :

Māngiān o bérāi maujūd dī.

The boatmen and the boat are on the spot.

Khadzah o jīnai wulārè dī.

The woman and the girl are standing waiting.

Būṭī o wunè dèrè dī. There are many bushes and trees.

Wunè o būṭī dèr dī.

The second last example illustrates a tendency which exists for the Adjective to be attracted into agreement with the nearer Noun.

- 60 Where the Adjective is used **attributively**, it is either placed before the first Noun only, in agreement with it, or it is repeated before each Noun and made to agree with each.

Haltah sterè sterè wunè o būṭī wū.

There were well-grown trees and bushes there.

Ster ster būṭī o wunè wè.

Da Kābul Serkār dèr ṭopakūnah o dèrè ṭopè liri.

The Afghan Government has a large supply of rifles and guns (cannon).

- 61 It may be here noted that Compound Subjects are frequently resumed in one word such as **dwārah**, **ṭol**, &c. ; or are broken up and distributed in distinct clauses. (*Vide* § 23.)

Gora-iz o kuniz dwārah ksheh dī. Owah dazé zang wahelè dé.

The Martini and the Snider are all right ; the Lee-Metford is rusted.

Gora-iz hum ksheh dé ; kuniz hum ksheh dé.

Both the Martini and the Snider are all right.

- 62 Where the Nouns are connected by a Disjunctive Conjunction, a true Compound Subject is not formed, and the Verb and Adjective can refer to only one of the alternative elements at a time. It is usual to express them with the first element, and repeat or leave them to be understood with the others. In every case they are made to agree with the element with which they are placed.

As téz dé, keh āspah (tézah dah)?

Is the horse or the mare quicker?

Yā sheraī da zhīmī depārah pakār dī, yā brastan (pakār dah).

Either blankets or a quilt is necessary for winter. (English also prefers of course some turn such as 'blankets are necessary, or else a quilt'.)

Yā daulat pakār dé, yā maté.

Either means or men are necessary.

The Verb, &c., may be understood after the first Noun.

Da zhīmī depārah sheraī yā brastan pakār dah.

Yā lūr, yā plār yé télé dé.

Either the daughter or her father has gone.

Adjectives used as Nouns.

63

As in English, Adjectives may in certain cases be used as Nouns. Thus the plural of an Adjective is frequently used absolutely to represent people possessing the quality indicated by the Adjective.

Badāno serah nékī kawul da 'aqelmāndo kār nedī.

It is foolish (the act of foolish men) to do good to the wicked.

Da ūlas masherān jirgè lah rāwughwārah.

Call the elders of the tribe into the jirgah.

Zālimān tsok zālim seré nah prédī.

Arbitrary people won't tolerate any one who is arbitrary.

The nominal use of such words as **nor**, **bul**, **tol**, which are not only primarily used as Adjectives in the modern language, but are Adjectives by origin, will be referred to in dealing with the Indefinite Pronouns. (*Vide* §§ 124 ff.)

In Pashtu the Adjective is frequently **Reduplicated** in order to strengthen its force,¹ but this use is confined to the Plural number.

64

Hukshī-ār hukshī-ār sérī da dé kār depārah wubāsah.

Pick out particularly smart (intelligent) men for this job.

¹ It has been pointed out to me that it is now established that the similar reduplication of the Adjective in Hindūstānī does not indicate intensity, but rather extension or distribution. While as regards N.W. Panjābī, Cummings and Bailey are cited as stating: 'The repetition of words never gives an intensive or emphatic

- 65** Some Adjectives are capable of exercising an influence over a subsidiary Noun or Pronoun. In dealing with **case**, we have seen (*vide* §§ 31, 41, 51) that we may have Genitive, Dative, or Ablative cases dependent on an Adjective. Other Adjectives are in the same way followed by the particles **serah**, **pah** . . . **bānde**. (*Vide* §§ 269, 273.)

COMPARISON

- 66** There are no inflected forms of the Adjective in Pashtu for the Comparative and Superlative degrees.

The Comparative is obtained by using the simple form of the Adjective and throwing the object with which comparison is instituted into the Ablative case.

The Superlative is obtained in the same way, only that with the object is placed an Adjective signifying *all*, usually **tol**.

Tol in the plural frequently stands alone as:

Dā ās da ʔolo nah ksheh dé.

This is the best horse (of all with which comparison is being made).

- 67** When the Superlative is used absolutely, that is to say, when no express comparison is made, Pashtu has recourse to periphrasis, or else employs the intensive **ḡér** with the Adjective.

Thus: 'the longest lane has its turning' would be rendered in some such way as: 'a lane, however long it may be, in the end—'. For: 'the richest man may be close-fisted', one may say: 'a very rich man . . . ' or 'a man, even if he is very rich . . . '.

Sufficient examples of the simpler uses of the Comparative and of the use of the Superlative will be found in the Grammars.

sense. It indicates distribution over time or space or over a number of objects' (*Panjābī Manual and Grammar*, p. 71).

I suspect that the same may be the case in Pashtu, but unfortunately I am not in a position to carry out decisive investigations. The examples given here and in § 360 could well be referred to the notion of 'distribution' or 'continuousness' (*vide* § 337). In the example above the meaning may be 'pick out several men each of whom is smart'. The underlying idea in 'wro wro' (cp. Hindūstānī *āhistah*) may be 'slowly, slowly, slowly', i. e. with a maintained slowness.

No simple repetition of the Adjective occurs in Mn. P. to my knowledge, except perhaps in **khaili khaili**, **bisī-ār bisī-ār**; but in the colloquial an Adjective is occasionally repeated with an intervening **i** (*iḡāfah*?) giving an intensified value. This is chiefly where the quality expressed is logically absolute. E. g. **safid i safid**, *extremely white*, **siyāh i siyāh**. Also, however, **sard i sard**, **surkh i surkh**, *very cold*, *very red*. Reduplication denoting distribution or continuousness is frequent: **tikah tikah**, **pārah pārah**, **yawāsh yawāsh**, **tak tak**, **kh'urdah kh'urdah**.

In the Comparative, however, when the things compared are of the same nature, and the object is in English expressed by 'that of', or a simple Possessive, some question may arise as to how the latter are to be rendered. 68

In these cases, when the object is:

1. A Possessive Pronoun of 1st or 2nd Person ;
 - or 2. The Genitive of a Pronoun of 3rd Person, or of a Noun ;
- the noun may be repeated in the Ablative, the plain Ablative of the Simple Pronoun may be used, or, in case 1, the Ablative of the Possessive Pronoun.¹

When the object is 'that' with the Genitive of a Noun the Subject Noun must be repeated.

The following examples may suffice to make this clear :

Stā khaṭ { dzmā da khaṭ nah
 { lah mā nah
 { lah dzmā nah } kshēh dé.

Your handwriting is better than mine.

Da duḥ qadem da noro nah ūgad dé.

This man's pace is longer than that of the others.

Stā kherts bah da aghuḥ (da kherts) nah zī-āt wī.²

Your expenses must be greater than his.

Dzmā tamānchah da Qamar Gul da tamānchè nah lire wulī.

My revolver carries further than Qamar Gul's, or, that of Q.G.

Where Pashtu does not possess an adjectival equivalent for an English Adjective, recourse is had to the Noun corresponding to the idea, and with it is used any suitable Adjective denoting quantity or degree. 69

Stā 'umer da aghuḥ nah zī-āt dé, or

Teh pah 'umer kkshé da aghuḥ nah zī-āt yé.

You are older than he.

Tā da noro ḥakimāno nah zī-ātaḥ mērbānī (مهربانی) rābānde keṛē dah.

You have been kinder to me than other rulers (i.e. Civil Officers).

The idiom of Comparison is by no means so much favoured as it is in English. Elaborate and involved forms of comparison are opposed to the genius of the language whose bent is towards directness of expression. On examination it will be found that the more involved 70

¹ It is a convenient but questionable use of language to call the forms dzmā, stā, &c., Possessive Pronouns, since they are properly the Genitives of the Personal Pronouns.

² Compare the Greek, κόμαι Χαρίτεσσιν ὁμοῖαι, hair like (the hair of) the Graces, Homer Il. 17. 51 ; also Od. 2. 121.

comparisons can almost invariably be broken up into separate and simple assertions or questions. This process obviates the necessity of direct comparison, and is as a general rule to be recommended in cases where it is possible.

The following random examples are given in illustration of this point :

Why did you take more medicine than I told you to?

Chéh mā domerah kshowulī wū, no wale dé zī-āt dārū
tskelī dī?

Is this road shorter than that?

Dā lār lanḍah dah kah aghūh? *or*
Kumah lār lanḍah dah?

This year's crops are better than any there have been in the last ten years.

Pah laso kālo kkshé dāse kshch faṣalūnah nedī shewī likah
saganī (*or* sag chéh dī).

There is more than I thought (*or* counted on).

Khī-āl mi nah woh chéh domerah bah wukhézhi, *or*
Dzmā pé domerah khī-āl nah woh.

I have never been more run down than I am now.

Pah 'umer kkshé dāse māndah nayem shewé likah chéh us
yem.

There is more fear of his giving trouble now than at any other time.

Keh pisād ka-ī no pah dé wradzo kkshé bah wukeṛī.

It is more likely he will stay across the border than come back to British territory.

Yaqīn dī chéh aghūh bah pah yāghistān kkshé pāté shī;
uméd nedé chéh serkāṛī 'ilāqè tah rāshī.

You are trying to get more out of him than he can give.

Domerah nah shī werkawulé, chéh tsomerah (ténah) ghwāṛé,
or Tā tré zī-āt ghwokshté dé: domerah wer tsakhah chertah wī?

It is not of course necessary to avoid the use of direct comparison where it is natural to the Pashtu idiom. Where it is so, can only be learnt by practical experience.

Da rél tlo tah da yau ganṭè nah kam wakht pāté dé.

The train starts in less than an hour.

Us da pakhwā nah wale tang (shewé) dé?

Why is he harder up than he used to be?

THE NUMERAL ADJECTIVE

THE CARDINAL NUMBERS.

The Numeral Adjectives precede all other Adjectives or qualifying Genitives with exception of the Possessive Adjectives or the Genitives of the Personal Pronouns, if it is preferred to regard them in that light. They may also be used pronominally. 71

Inflexion.

72

Yau, *one*, is singular, and may be inflected for Gender and Case, though it frequently remains unaltered.

Dwah (dwoh), *two*, is indeclinable.

Dré, *three*, may or may not add a final -o in the Formative.

Nīm, *half*, is a regularly Inflected Adjective.

Yau nīmah ganṭah pas. An hour and a half later.

Pah tsalor nīmè bajè. At half-past four o'clock.

Pā-o, *a quarter*, is usually indeclinable, but a Plural form **pāwah** is sometimes met with. Used with other numerals, it is accompanied by **bānde** or **kam**. 73

Pā-o bānde dolas (bajè). A quarter past twelve (o'clock).

Pā-o kam nahah (bajè). A quarter to nine (o'clock).

The following Compounds of **pā-o** are in universal use :

Nīm pā-o one-cighth, a 'chhitānk'.

dré pā-o $\frac{3}{4}$.

pīndzah (پنجاه) pā-o $1\frac{1}{4}$ ($\frac{5}{4}$).

The last is sometimes used of money = Rs. 1/4/-. All are used to denote divisions of the 'seer' weight and of the hour. In these cases **sér** is omitted, but **ganṭah** must always be expressed.

Pā-o ganṭah wushwah aghuḥ lār.

He went away quarter of an hour ago.

Dré pā-o (pāwa) sikkah mi rāwerè dah.

I have brought back $\frac{3}{4}$ of a seer of lead.

All the other numerals take a final -o in the Formative.

Pah tsalwékshto kâlo kkshe bah da dé tsaloro kâlo tawân pūrah neshī.

The losses of these four years will not be made good in forty.

Note that with numerals **kkshe** frequently dispenses with the Formative inflexion in the Noun it accompanies, as it usually does in the case of Nouns in the singular.

- 74 After a numeral, **Nouns of Measure** take the abbreviated plural termination **-a** (Zabar) in the Nominative. Masculine inanimate Nouns very often follow the same rule, which sometimes extends even to animate Nouns. This final **-a** occurs, I think, only after a final consonant.

Dré gaza	3 yards.
tsalor kroha	4 'kos'.
shel dzela	20 times.
(dzela is retained through the oblique cases)	
tso wāra ?	how many times?
atah kāla	8 years.
dwah şundūqa	2 boxes.
Pīndzah Plāra	'the Five Fathers'.
Pīndzah Yāra	'the Five Friends'.

- 75 The Higher Numerals:

shel (shil)	a score.
sal	100
(sau) sawa (pl.)	multiples of 100.
zūr	1000.
lak	100,000, a lakh.

give:

dré shila (or shile), pīndzah sawa, &c.

and in the Formative:

shilo, sau-o, &c.

When used in an indefinite sense, however, the following forms are found:

sau-ūnah	hundreds.
salgūnah	
zūrgūnah	thousands.
lakūnah	lakhs.

Zūrgūnah rūpai-è yé pah māngi kkshé khakshè kerè dī.

He has buried away thousands of rupees in a waterpot.

- 76 **Kas** and **tan**, *person*, are used absolutely or before a Noun with a numeral. They take the Zabar in the Nominative Plural and the Formative **-o** in the oblique cases.

Mūng dré kasa yū. We are three.

Dré tana spāhī-ān ṭopak serah takshé dédē dī.

Three sepoy's have made off with their rifles.

Uneducated Pathans are, as a rule, very shaky in their knowledge of the higher numerals, and this fact is connected, whether as cause or effect, with certain phenomena in the popular methods of reckoning. 77

One of these phenomena is the practice of stating a number lying between the 5 and the next higher round number, in terms of the latter by deducting the difference. Thus :

Dwah kam owī-ā (b, l).	Sixty-eight.
Yau kam pandzos.	Forty-nine.

Some savages do not know the word *niwé* for *ninety*, and start the nineties with *atī-ā las*.

Another phenomenon is a system of notation in which the unit is twenty (*shil*), which the uneducated savage works with considerable dexterity up to the numbers which ordinarily fall within his experience, to the confusion of the unpractised European mind. 78

In this Shil-notation an odd ten is rendered by *nīm*. Deductions and additions are made by means of *kam* and *bānde*.

Tsalor bānde shpag shila (or shile)	} 124.
Shpag shila tsalor bānde	
Dwah kam naha shila	} 178.
Naha shila dwah kam	
Dré kam di-ārlas nīm shila	} 267.
(or inverted as above)	
Yau bānde yolas nīm shila	} 231.
(or inverted)	

Special Uses of the Numerals.

79

The reduplication of a numeral gives it a **Distributive** force.

Dré dré mi werkerī dī. I have given them three each.

(In the compound numbers above thirty, I think that only the main part of the number has to be repeated, e. g. Dré dérsh dérsh *thirty-three each*.)

A numeral repeated with **pah** interposed gives the idea of precision. 80

Dré pah dré. Exactly three.

Pah in this position may, however, preserve its normal meaning.

Yau pah yau mi prédah.

Leave me one to one, i. e. leave me to settle with him alone.

81 The **Multiplicative** idea is conveyed by **yau pah** . .

Keh sūd lagī rūpai-è (روپي) tseh mūdah pas yau pah dwoh shī.

If there is interest on it money after some time doubles itself.

Us dā ghallah lālah rākah; wrusto yau pah dré bah derkum.

Give me this grain now and later I will pay you back thrice the quantity.

82 In statements of **Multiplication**, the English 'times' is usually replaced by **dzela** (dzale). **Dzela** is occasionally omitted in very simple cases.

Dwoh dré, shpag dī

Two threes are six.

Tsalor dzela dwah, atah dī

$4 \times 2 = 8$.

Dwah dzela tsalor, atah dī

Pindzah dzela las, pandzos dī

$5 \times 10 = 50$.

83 **Fractions.**

It has been seen that certain fractions are provided for by **nīm** and **pā-o** with its Compounds. (*Vide* §§ 72, 73.) Other fractions are obtained by using the ordinal with **hiṣṣah**. Thus:

(Yau) dré-amah hiṣṣah $\frac{1}{3}$.

(Yau) tsaloramah hiṣṣah $\frac{1}{4}$. (This is used instead of **pā-o** except when reference is to weight, measure, or the rupee.)

When the Numerator of the fraction is not unity, the question is not so simple. For example $\frac{2}{3}$ cannot be rendered directly; one would say:

Da pīndzo hiṣṣo nah dré.

When the Numerator of the fraction is one less than its Denominator, it is only necessary to state its Numerator with **hiṣṣè**, e. g.

Tsalor hiṣṣè

$\frac{4}{5}$.

Whole numbers with the addition $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ are obtained by using the numeral with **pā-o bānde** and **nīm**, and the next higher number with **pā-o kam** respectively. Thus:

Pā-o bānde las

$10\frac{1}{4}$.

Las nīm

$10\frac{1}{2}$.

Pā-o kam yolas

$10\frac{3}{4}$.

Special Uses of Yau.

84

Yau may be used before another numeral :

1. With the meaning of 'about'.

Dzmā yau pīndzalas rūpai-è werbānde dī.

He owes me about Rs. 15.

Yau tsalérīst kroha bah lire wī. It is some 24 miles distant.

There are obvious cases where this use of **yau** would be inconvenient, e. g. **yau las**. In these cases the place of **yau** is usually taken by **tsəh**.

2. As the equivalent of **a** in 'a couple', 'a quartette', &c.

Yau dwah a couple.

(Only distinguishable from **yau dwah** = *one or two*, by the context.)

There seems to be no hard and fast distinction between this and the preceding use. Thus :

Tso dzāman de dī? Yau pīndzah bah wī.

How many sons have you? Oh, some five.

Where the use of the Future **bah wī** seems to imply a deprecatory sort of mental attitude on the part of the speaker, and the desire to state the fact in a vague approximate way. The Indicative could, however, be used, and then the answer

Yau pīndzah dī

would appear to be equivalent to the plain and definite statement 'five'.

Again in the following :

Pah dé shpol kkshé yau pīndzah dérsh guḍè dī

might well mean only that there were about 35 sheep in the thorn-pen; though, on the other hand, I think, it may also be understood to mean that there is a flock of sheep numbering exactly thirty-five.

3. **Yau** may be used alone with the meaning of 'one and the same thing'. The Noun **shai** is frequently supplied.

Ūgerah o shīrah yau shai dī (ūgerah = *gruel*, *pap*).

Tor spī, khur spī wārah yau spī dī.

Black dogs and brown dogs are all alike dogs.

Compounds of Yau.

85

1. With **nīm**, **yau** forms the compound **yau nīm** = *several*, *a few*.

This expression is used with the Subjunctive in statements expressing doubt or probability. Both parts are usually inflected, and this serves to

distinguish it when used in this sense from where it is used in its more natural meaning = 1½. In the latter case **yau** remains uninflected.

Yau nīm seré haltah wī.

There are probably a few men there.

Yauwah nīmah mékshah bah hamésh pah aghuh wersho kkshé tsarédelah (Imperf. Subjunc.).

There would always be a few buffalo cows grazing on those pastures.

2. **Yau** with **tso** gives **yau tso** = *several, a moderate number*. Both parts remain uninflected.

Rozhè tah yau tso wradzè pāti dī.

It is some days till the Ramazan Fast (begins).

For **būl yau** and **yau būl**, *vide* § 126.

86 Special Uses of Dwah.

Dwah gives the Compound:

Dwah nīm = *in halves, in two*;

which is used only with the Verbs **kawul** and **shwul**.

Dā hindū-ānah dwah nīmah kah. Cut this water-melon in two.

87 Compounds with Wārah.

Wārah meaning *all, the whole* may be used with any numeral or with **tol**. E. g.

Dwārah	both.
tsalor wārah	all four.
tol wārah	the whole lot.

Wārah replaces the final **-ah** by **-o** in the oblique cases; and the first component also takes the Formative **-o** except in the case of **dwārah** and **dréwārah**.

Da tsaloro wāro dā 'aib o nuqash dé.

All four have this fault and defect.

THE ORDINAL NUMBERS.

88 The Ordinals are always in the Singular, but are inflected for Gender and Case. Only the last factor of a Compound takes the Ordinal suffix.

In dates the year is expressed in the Cardinals, the day of the month in the Ordinals.

Pah shpag wīstem tarikh da Mārch san nūnas sawa dré.

On the 26th March, 1903.

THE DEMONSTRATIVE ADJECTIVE

The Pronouns **dā**, **daghuh**, **haghuh**, whether or not adjectival in origin, are used adjectivally. As their meaning when so used corresponds to their meaning when used pronominally, it will be sufficient to consider them under the head of Pronouns. (*Vide* § 109 et seqq.) 89

For the differences occurring in the inflexion of **dā** when used as an Adjective and as a Pronoun, *vide* § 114.

THE POSSESSIVE ADJECTIVE

The Genitives of the Personal Pronouns are used as Possessive Adjectives. Their forms will be noted under the Personal Pronoun. (*Vide* § 102.) 90

In addition to these there are the following distinct forms :

mi ¹	مِ	my.	um (mū)	our.
dé ¹	دِ	thy.	(mū)	your.
yé } é }	يِ عِ	his, her, its.	yé } é }	their.

The existence of the forms shown in brackets is asserted, but they do not seem to be in common colloquial use. **Mū** is, however, I believe used by the Kuki Khel Afridis in the sense of *your*. The **um** of the 1st Pers. Plur. is to be distinguished from **hum**, which is also usually pronounced **um**.

Asbāb um ʔol rāghelé dé. Our kit has arrived.

These forms are used where the Possessive is unemphatic, and the stress lies rather on the Noun itself than on the question of ownership.

Normally they immediately follow the Noun or the Postposition **tah** or **lah**, if present. They are not used where the other Postpositions occur. 91

Noker lah mi werkah. Give it to my servant.

Occasionally these normally enclitic forms immediately precede the Noun or its Preposition.

Dā dé ʔopak wī. *This* will be your rifle.

Dā raqam dé pah nāmah bānde likelé dé.

This entry is written against your name.

(This entry is in your name.)

¹ Mi or me and dé, de, or di.

- 92 **Dé** may be used with the 2nd Pers. Sing. Imperative, which seems somewhat of an infringement of the rights of the Reflexive Adjective. (*Vide infra.*)

Ṭopak dé pāk kah. Clean your rifle.

These forms are sometimes used predicatively alone :

Stā kum yau dé? Dā mi dé.

Which is yours? This is mine.

THE REFLEXIVE ADJECTIVE

- 93 The Reflexive Adjective **khpuḷ** is used of all persons. It is used whenever the Possessive Adjective refers to the subject of the sentence, and further supplies the place of the English '*own*'.

Khpḷ ṭopak werkah. Give him your rifle.

(This cannot mean : Give him his own rifle.)

Tah khpuḷ ṭopak werkah. Give him your own rifle.

Mā khpuḷ paisè lagawuli dī. I have used my own money on it.

Her tsok khpuḷ naṣīb khwarī.

Every one has to make the best of his own luck.

Where the Noun qualified by **khpuḷ** is the subject of the sentence, **khpuḷ** is commonly defined by the appropriate Possessive Adjective.

Dzmā khpuḷ seṛé telé dé. A man of my own has gone.

- 94 **Khpḷ** reduplicated acquires a **Distributive** force, furnished in English by '*each*'. A connecting or euphonic **a** is sometimes heard after the first **khpuḷ**, giving **khpuḷa khpuḷ**.

Da khpuḷ khpuḷ kilī nah da bertai (بەرتای) depārah ksheh kshch dzawānān rāwulai.

Each of you bring back good lads from his own village for enlistment.

- 95 **Pakhpulah.**

With the Particle **pah**, **khpuḷ** forms the Adverb **pakhpulah**, *by oneself, of oneself.*

Pakhpulah lārshah. Go yourself.

Pakhpulah kawulé shum. I can do it myself (alone).

Mā pakhpulah wertah wai-elī wū chéh Ṣāhib teh rāghwokshaté yé, pah mandè wershah.

I told him myself that you (the Sahib) had sent for him, and I told him to run to you.

The use of **khpuł** as a Substantive may be noted in passing. When it is thus used, it has the meaning of '*relation*' or '*friend*'. The Plural is **khpuł** or **khpułwān**. 96

Tsok yé?

Khpuł yem.

Who are you? A friend. (This is the common challenge in the dark and its answer.)

Khpułwān yé nīstah. He has no relations.

THE INTERROGATIVE AND INDEFINITE ADJECTIVES

These are identical with the corresponding Pronouns, q. v., § 120 and § 130. 97

CHAPTER V

THE PRONOUNS

THE PERSONAL PRONOUNS

- 98 IN simple sentences when the subject is a Personal Pronoun, that pronoun is very commonly not expressed in Pashtu, the personal inflexion of the Verb sufficiently indicating the identity of the subject.

The Pronoun is, however, always expressed when there is emphasis or contrast. The presence of another Pronoun is often sufficient reason for expressing the Pronoun subject. There is no hard and fast rule in this matter, which lies on the debatable ground where clearness and brevity contend, but it is never wrong to express the Pronoun.

When otherwise **bah** (the Particle of the Future Tense) or **mi, dé, yé** would stand at the head of a sentence, the Pronoun must be expressed so as to prevent this.

- 99 The following examples are given in illustration of the preceding remarks :

Pindzah mana oṛuḥ mi tré wākhistuḥ ; bé-ā kor lah rāwugerzédem.

I took 5 mans of flour from him and went off home again.

Kkshénah chéch zeh tā serah khaberè kawum.

Sit down. I want to talk with you.

Aghuḥ bah telé wī ; zeh kho nah yem telé.

He has probably gone ; I haven't.

Her tsomerah chéch nor béwafā-ī wukeṛī, zeh bah hamésh da imāndārai kār kawum.

However evilly others may behave, I shall always play straight.

Zeh bah dzem. I shall (*or* will) go.

Zeh é ghwārema ; mah é ghwurzawah.

I want it ; don't throw it away.

Similarly the Accusative is frequently omitted, where it is unnecessary 100
for perspicuity.

Nākhelem (نَاكْهَلَمْ).

I don't want to take (it, &c.).

Werkah.

Give (it, &c.) to him.

There is no true Pronoun for the Third Person, except the form **wer** 101
which can only be employed in certain situations, and the Accusative and
Instrumental **yé** already mentioned as a Possessive.

The want is supplied by the Demonstrative Pronouns **dā**, **dagħūh**,
and **hagħūh**. (*Vide* §§ 109-15.)

The **Genitive of the Personal Pronouns** is of special importance, 102
as it performs the functions of the Possessive Adjective and the Possessive
Pronoun (minc, &c.), where these are not undertaken by the enclitic
forms **mi**, **dé**, **yé** (*vide* § 90).

The forms of the Genitives of the 1st and 2nd Persons in use are :

Singular.

1st Pers.	dzmā	da dzmā	da mā
2nd Pers.	stā	da stā	da tā.

Plural.

1st Pers.	dzamūng, dzamūngah		
2nd Pers.	stāsū	da stāsū	da tāsū
	stāsé	da stāsé	da tāsé.

The simple forms given in the first of the above columns are those in
commonest use, and alone can be used as Pronouns. In this case they
take the necessary case particles.

Dzmā stergè lah stā nah kshè dī.

My eyes are better than yours.

The forms in the second column are in fact, as in appearance, doubly
inflected, the **da** and the initial **dz** and **s** being identical in value.

The Genitive of the Pronoun (alias Possessive Adjective) takes pre- 103
cedence over all other attributes of the Noun with which it is connected,
whether these be Adjectives or Prepositions.

Dzmā da plār pah kor kkshe, chéh dēr dīndār seré dé, mudām
yau dwah sayedān nāst wī.

In my father's house, who is a very pious man, there are
always one or two saiyids to be found.

Dzmā dré kshaistah kshaistah āsūnah dī.

I have three very fine horses.

Qaidī da tā pah hukem serah khalāṣ shuh.

By your orders the prisoner has been released.

104 The Ablative.

In addition to the ordinary forms derived from the Formatives **mā**, &c. are found :

Dzmā nah, &c.

Stā nah pukshtunah kawuma.

I am asking you.

105 Subsidiary Forms of the Personal Pronouns.

The following subsidiary forms are in universal and constant use :

1st Pers. Sing.	rā.
2nd Pers. Sing. and Plur.	der.
3rd Pers. Sing. and Plur.	wer.

These are used with personal force in a few Adverbial and Verbal Compounds. (*Vide* §§ 268, &c., and 249 et seqq.)

As Simple Pronouns they occur in the following combinations :

Rā.

Rātah, rālah (<i>or</i> lālah).	rāpase.
rā nah.	rā serah.
rā tsakhah.	rābānde.

Der.

dertah.	der pase.
dernah.	der serah.
der tsakhah.	derbānde.

Wer.

wertah, wulah (<i>for</i> werlah).	wer pase.
wer nah.	wer serah.
wer tsakhah.	wer bānde
wer dzine.	

The Subsidiary Agential Forms.

106

Besides the ordinary Formatives of the Personal Pronouns, the following forms, which we have already met with in the rôle of Possessive Adjectives, are in use for the Agential Case:

Singular.		Plural.
1st Pers.	mi	um.
2nd Pers.	dé	(mū?).
3rd Pers.	yé, é	yé, é.

These forms are not used when there is special emphasis on the Agent, but otherwise they are on the whole preferred.

Mālkhānè tah chéch nanawatem, dèrè tamāchè o péshqūzè o topakūnah pah yau dzā-ī kkshé prāṭuḥ mi (*or* mā) wulīduḥ. Daroghah rāghé, mātah wé (= wu é) wai-ṭl chéch perchah dé rāwukshayah chéch zeh stā waslah wugoṛem. Chéch dèr talāsh yé wuker tamāchah mi paidā shwah, lékin da topak bilkul patah wu nah lagédelah.

When I went into the Malkhanah I saw a large number of pistols, daggers, and guns lying together in one place. The Superintendent came and (he) said, 'Show me your receipt and I will look for your weapons'. After he had made great search my pistol was forthcoming, but not a trace was to be found of the rifle.

Pās Tīrah lah chéch pah chuṭai bānde telé wum, dèr da psūno kshkār mi wukūḥ.

When I went up to Tīrah on leave I did a lot of Markhor shooting (lit. hunting).

Da nokerai dapārah umédwārān dé rāwustī dī, keh nedī rāwustī? Rāwustī mi dī. Rāwégħwārem? (= Rā wu é ghwārem).

Have you brought any candidates for enlistment? Yes, I have. Shall I send for them?

The Formatives *mā*, &c., usually stand at or near the head of the sentence. They may be moved on close to the Verb when the sentence is long. 107

Teh kho us noker shwé. Mā pah dagḥuḥ faudz kkshé las kāla, o pah noro dzā-īo kkshé dī-ārlas kāla, tér kerī dī.

You have no service to talk of (lit. have just now enlisted); I have done ten years' service in this corps, and thirteen years elsewhere.

- 108** On the other hand, **mi**, **dé**, &c., are usually placed immediately in front of the Verb. Where conditions permit (*vide* § 257 ff.) they may be interposed between the body of the Verb and any movable prefix. They cannot begin a sentence.

Tso mūdah dé haltah térah krah? or

Haltah dé tso mūdah térah krah?

How long did you stay there?

Rā mi wṛuh. I have brought (it).

Wu dé nah līdelah? Did you not see (her or it)?

Līdelè mi dah. I did see (her or it).

DEMONSTRATIVE PRONOUNS AND THIRD PERSONAL PRONOUN

- 109** Reference has already been made to the defectiveness of the Personal Pronoun of the 3rd Person.

Wer only supplies a Formative which can be used with certain Pre- and Post-positions (*vide* § 105) and certain Verbs.

Yé acts in certain circumstances as an Accusative, Genitive, and Agential. (*Vide* § 106.)

The parts wanting are found by the Demonstrative Pronouns which are also capable of fulfilling the functions undertaken by the forms just mentioned.

Pashtu is more specific in its treatment of the 3rd Person than English. The distinction between various third parties, where such exist, is in English often indicated merely by a sign, or is left to the discrimination of the hearer. In Pashtu this is not so; where there is a plurality of objects, each object must be referred to through the medium of the appropriate Demonstrative.

It follows that not only is the 3rd Personal Pronoun always rendered by a Demonstrative when it occurs in the Nominative—the lack of Nominative forms would in any case necessitate this—but also in many other situations where **yé** or a compound of **wer** would seem on the face of things to meet the need.

Wer and **yé** can only be used where the object of reference stands independent, and entirely without relation to any other object.

The Demonstratives are three in number.

110

1. Dā this.
2. { daghuh or } this.
 { daghah }
3. { haghuh (aghuh) } that.
 { haghah (aghah) }

The first and third are in most general use. **Daghuh** is, however, quite common, and does not appear to differ from **dā** in meaning or in use.

Haghuh is used of what is not present, of what is by comparison remote, or of what is nearer to the person addressed than to the speaker.

Dā applies to every situation met by the English '*this*', and to the English plain Personal Pronoun (he, she, &c.) whenever the latter could be replaced by '*this*' or '*this one*' without violence to the sense.

Used antithetically, **dā** and **haghuh** exactly correspond to '*this*' and '*that*'. 111

Where this direct antithesis exists, there is, therefore, no difficulty, and the following examples are limited to illustrating how the use of these Demonstratives extends into the province of the English Personal Pronoun.

Dā bah kalah dzī ?

When will he (the man who is present) go ?

Dā wāyī chēh rāpase seṛé rāghelc dé.

He (the man before you) says that a man has come for him.

Zeh awwal rawān shwum. Aghah lūg sā'at pas bah rāshī.

I started before him. He will turn up presently.

(Remember, however, that the Pronoun subject is frequently not expressed. *Vide* § 98.)

Deh lah tsalor annè khertsah werkah.

Give him four annas for his expenses (subsistence).

Here **deh lah** is equivalent to :

1. This man (*this* emphatic), or
 This one, distinguished from others present.
2. This man (*this* unemphatic), simply referring to a proximity or relationship between the man and the talkers.

Haghuh lah werkah Give him

Here **haghuh lah** is equivalent to :

1. That man (*that* emphatic).
2. Him, the remoter of two or more.
3. One previously referred to, not now present.

(These two instances are intended to illustrate what has already been said, that where the English Personal Pronoun can be replaced by '*this one*' it will in Pashtu appear as **dā** ; and that where it can be replaced by '*that one*', it will appear in Pashtu as **haghuh**.)

With haghuh lah werkah *compare*
Werkah, *or*, werkah wulah. Give it to him.

Here the emphasis is entirely on the giving; there is no question or thought of the identity of the 'him'.

112 The idiom '*it is*', '*that is*', does not exist in Pashtu.

Haghuh dé, pah sorī **kkshé** nāst.

That is he sitting in the shade.

Aghuh rādzi = 1. He (the man referred to) is coming.

2. That is he coming.

113 The Adverb **hum** (**um**) may be prefixed to any of the three Demonstratives, giving them the meaning of '*the same*', '*the very*'.

Dā um haghuh seré bah wī chéh parūn rāghelé woh.

This must be the same man who came yesterday.

This meaning passes into '*the same and no other*', hence '*only*', '*merely*'.

Dér chéh mi wulatawul hum daghah ghwā paidā shwah.

Though I searched hard only this cow was to be found.

Um dā dzawāb mi dé.

This is my only reply (I have no other).

Hum dā bragah wuzah mā khatsah dah. Keh ākhelé, keh nah ākhelé.

This is the only piebald she-goat I have. Whether you care to take it or not (is your own affair).

Distinguish this use of **hum** from its ordinary use, where it accompanies the Verb and means 'also'.

Dā ghwā hum blārbah dah. Kalah bah langah shī?
This cow also is in calf. When will it calve?

Considering the extent to which **haghūh**, **daghūh**, and **dā** are employed, it is not surprising that they should offer some variety of dialectal and local forms. This fact has led to some confusion, as different grammars give different forms. 114

The following paradigms give the forms principally in use, as far as my experience goes, in the Peshawar Valley.

The Demonstrative **dā** :

PRONOUN				ADJECTIVE
Singular		Masc.	Fem.	Masc. and Fem.
	Nom.	dā	dā	dā (seré)
	Form.	deh	dé	dé (serī)
	Gen.	da deh	da dé	da dé (serī)
&c.				&c.
Plural	Nom.	dā		dā (āsūnah)
	Form.	dé-o or	dī-ū	dé-o } (khalqo wai-ul) dé
	Gen.	da dé-o	da dī-ū	da { dé-o } (khalqo) dé

The forms **dé** and **dwī** or **dī** are also used as the Nominative Singular and Plural respectively of the Pronoun, as strong Demonstratives, and **dwī-o** as the Formative Plural.

The Shinwaris use **dī** for the Masculine form **dē**; but it is beyond the scope of the present work to make an exhaustive examination of dialectal forms.

115 The Demonstratives **Haghūh** and **Daghūh** :

	MASCULINE	FEMININE
Singular	Nom. { haghūh } { haghah }	{ haghah. } { haghūh. }
	Form. { haghūh } { haghah }	haghè.
Plural	Nom. { haghah } { haghūh }	haghè.
	Form. haghō.	haghō.

Daghūh is similarly declined.

A form **haghō-é** or **haghuwī** for the Masc. Plur. of **haghūh** is also in use in the Peshawar Valley. **Aghī** for the Formative Plural is also common in the same area.

The initial **h** of **haghūh** is usually silent, and is never pronounced by the Afridis or their neighbours. Among these people the Formative **aghah** is reduced to something very near **a-ah**.

116 The indeclinable suffix **-se** is used with the Demonstratives, giving :

dāse	}	like this, such.
daghah-se		
haghah-se	}	like that, such.
hase or āse ¹		

These expressions are used adverbially as well as adjectivally.

¹ Never so written.

THE POSSESSIVE PRONOUNS

For the origin and forms of the Possessive Pronouns see § 102. 117

The ordinary forms **dzmā**, &c., occur chiefly in the Nominative, Accusative, and Ablative cases.

The forms **mi**, &c., occur only rarely as quasi-Pronouns in the Nominative case, as in

Dā mi dé. This is mine.

where, however, the **mi** may be regarded as an Adjective used predicatively.

It will have been noticed that in comparisons (*vide* § 68) usage seems to allow the employment of the Ablative of the Personal Pronoun itself instead of that of the Possessive Pronoun (itself originally the Genitive of the Personal Pronoun), i. e.

lah mā nah *for* lah dzmā nah.

THE REFLEXIVE PRONOUN

The Reflexive **dzān** is used of all persons with meaning of 'self'. 118
Dzān occurs only in the oblique cases. It is sometimes emphasized by placing **khpuł** before it.

Da macho nah dzān wusātah.

Protect yourself from (look out for) the bees.

Da dzān depārah yé botelé dé.

He has taken it away for himself.

The English Reflexive Pronoun used in apposition with a Noun in the Nominative is rendered by the Adverb **pakhpułah** (*vide* § 95).

The Persian **khud** (خود), *self*, is met with in the expression : 119

Pah khud shwul.

To come to one's senses.

Zeh chéh pah khud shwum.

When I came to myself.

Zeh bah é pah khud kawum.

I'll bring him to his senses.

Khud pah khud is occasionally heard with the same meaning as **pakhpułah**.

THE INDEFINITE PRONOUNS

120 The following are the Indefinite Pronouns in use :

PASHTU	ENGLISH EQUIVALENT	INFLEXION
tsok	{ any one some one }	Inflected for case. Formative chā .
tseh	{ anything something }	Indeclinable.
hóts . . . nah	nothing	Indeclinable.
hétsoK nah	no one	Inflected for case. Formative héchā .
dzine	some (of animate things)	Indeclinable.
kum (کوم)	{ whoever whichever }	Usually in the Singular except when replacing a Collective (Plur.) Noun. Inflected for Gender and Case.

NOTES ON THE ABOVE.

121 **Tsok** is used only of persons.

Tsok . . . tsok = some . . . others.

Tsok dīng (تسوک دینگ) dī, o **tsok manderī dī**.

Some are tall, some are short.

Tseh, only used of things, is treated as plural.

Tseh nah wū pah k_kshé.

There was nothing in it.

The expression **dér tseh** is used only with the Negative and then means *not much*.

Héts and **hétsok** always require the Negative Particle **nah**. They are more emphatic than **tseh . . nah** and **tsok . . nah** respectively, but present the same idea, *nothing, no one*. 122

Hétsok bah dāse shertūnah qabūl nah ka-ī.

Not a soul will agree to such terms.

Dzine (Formative **dzine** and **dzino**) usually occurs in duplicate, and is then equivalent to **tsok . . tsok**.

In any case it always implies selection and contrast (**alii . . alii**).

Dzine dāse wāyī chéh . .

Some say that . .

implying that *others* say something else.

Kum, *whoever, whichever one*, of persons or things, is normally used only in the singular, and is accompanied by **chéh**. 123

Collective Nouns (Plural) sometimes make it necessary to use **kum** in the Plural.

Da dé dréo āspo nah chéh kumè tah dé mīnah kégi haghah wākhelah.

Of these three mares take whichever one you fancy.

. . . kumè kumè tah . . .

whichever ones.

(*Vide* also § 128.)

The use of the Plural in other cases is obviated by doubling **kum**.

Tseh and **héts** are always Masculine Plural; the remaining Indefinite Pronouns assume the Number and Gender of the Noun they represent.

Compound Indefinite Pronouns are formed with the aid of the **Adjectives** **būl**, **nor**, **her**, **kum**, and **yau**, as follows: 124

Būl tsok	another.
nor tsok	others.
her tsok	every one.
nor tseh (pl.)	anything more.
her tseh (pl.)	everything.
nor héts . . . nah	nothing more.
būl hétsok . . nah	no other one.
nor hétsok . . nah	no others.
būl yau	another one.
kum yau	whichever one.

Compounds with **būl** are always Singular.

Compounds with **nor** are always Plural.

Būl and **kum** are inflected for gender in these compounds.

Nor and **her** are not inflected at all in these compounds.

- 125** The following **Adjectives** are so frequently used independently that they may be regarded as quasi-Pronouns:

Yau	one, the one.
bul	another, the other.
nor	the rest, more, others.
dér	much, many.
lūg	little, a few, a little.
tol	the whole, all.
wārah ¹	all.

(And its compounds with the Numerals, *vide* § 87.)

In these circumstances the above are inflected to the same extent as when used adjectivally.

- 126** **Yau** with **bul** gives :

1. *The one . . . the other.*

Yau lāṛ o bul pāté shūh.

The one went and the other stayed behind.

2. *One another, each other*, as the reciprocal object of a Transitive Verb.

Mudām yau bul ghalawī, *or*

Mudām yau bul serah ṭagī ka-ī.

They are always cheating one another.

(In both these cases the Verb is really Singular, **yau** being the subject ; but the sense is that of the English given.)

3. **Yau bul**, **bul yau**, and **bul** mean *one other, another*.

Māhī dér dī. Yau bul mi nīwulé dé.

There are lots of fish. I have caught another.

Yau bul } shtah. There is one more, another.
Bul yau }

With the Negative **bul yau** only is used.

Bul yau nishtah. There is not another, there are no more.

- 127** **Dér**, **lūg**, **tol**, **nor**.

The number and gender of these Pronouns are determined by the Noun for which they stand.

It is obvious that with the exception of **lūg** they can only be Singular when they refer to inanimate things which, even in the Singular, can be regarded quantitatively.

¹ *Or, wārah.*

Khāwerah us hum haltah pratah dah? Nah. Tōlah mi īse kerè dah.

Is the earth still lying there? No. I have removed it all.

Obūh kamè shewī dī. Pah chīnè k^{kh}shé lūgè dī.

Water has run short. There is only a little in the spring.

Nor chéh khaber shī, dēr bah khushhālah shī.

When the rest come to know of it, they will be much pleased.

The principle involved may be further illustrated in the case of **nor**. 127 a

Nor is principally used in, or associated with, the Plural = *others, the others, more* (of individuals).¹ When used in the Singular it signifies *the rest of, the remaining, more* (of some article considered as an entity or whole).

Plural.

*Norè wunè dé khwā dērè dī.

There are many more trees in this direction.

*Dzmā yau bŭl ās hum shtah, au Jallāl Khān nor dēr liri.

I have another horse also, and Jallal Khan has many more.

*Mā bas yau noker dzān serah rāwusté dé, nor tōl pah chā-ūnai k^{kh}shé pāti shewī dī.

I have brought only one servant with me, all the rest have remained behind in cantonments.

*Dā yawwah maṇah kharābah shewè dah, norè chéh dī kshch dī.

This one apple has gone bad, all the others are all right.

Singular.

*Norah ḍoḍai rākah. Norah nīstah. Khalāṣah shewè dah.

Give me more (*or, the rest of the*) bread. There *is* no more. It is finished.

*Norah serah dé chertah ghwurzawulè dah?

Where have you put down the rest of the manure?

Chéh is commonly used after the Compounds with **her**, imparting to them the force contained in the English suffix **-ever**. 128

It is also used after the simple **tsok**, **tseh**, and **kum**.

¹ **Nor yau** and **nor tsok** (Sing.) given in the grammars (e.g. Roos-Keppel, p. 46), are not, I think, correct. **Nor**, however, is also used as an Adverb, *moreover, besides*, so these combinations may arise fortuitously.

This use of **chéh** is indistinguishable from its use in Relative clauses (*vide* § 144).

Her tseh **chéh** wī. Whatever there may be.

(Compare *all that there may be*, where the pronominal value is scarcely felt.)

Kum **chéh** dé **khwaksh** wī, aghah wākhelah.

Take whichever you prefer.

Kum from its meaning always demands **chéh**. **Chéh** is, however, occasionally omitted.

Kum dé **khwaksh** wī.

Chéh may precede **kum** as in regular Relative Clauses. (*Vide* § 145.)

- 128 a** The Nouns **seré** and **khalq** are frequently used in the sense of Indefinite Pronouns equivalent to the English 'one', and 'people', 'they', respectively.

**Herah wradz chéh bārān werégī da serī zruh khaph kégī.*

One becomes depressed when it rains every day.

Mā aurédeli dī chéh pah Naukshār kksché niwé dzā·é da chaugān dapārah khalqo jor keré dé.

I have heard that they have made a new polo-ground in Nowshera.

Khalq wāyī chéh . . . People say that . . . , they say that . . .

129 The Indefinite Pronouns used Adjectivally.

The simple Indefinite Pronouns may all be used adjectivally. Those which are compounded with the aid of **her**, **būl**, and **nor** are rarely used adjectivally, the Adjectives **her**, &c., being themselves sufficiently indefinite in nature.

Chéh is used after the Indefinite Adjectives to produce the quasi-relative sense to which reference has just been made. Used adjectivally:

Tsok = *Some*, of persons only.

Chā dukshman bah dā kār keré wī.

Some enemy must have done this.

Tsok arbābān da mulāqāt dapārah rāgheli dī.

Some 'big people' have come to pay their respects.

Tseh = *Some*, of things, occasionally of persons.

Tseh da chutai derkhāst dé (درخواست).

It is some application for leave.

Tseh sipāhī-ān wulār dī.

Some sepoy are standing (*sc.* waiting to be attended to).

Héts = *No*.

Héts shai um nedé.

It is nothing, a thing of no account whatever.

Hétsok and **Dzine** do not occur very frequently as Adjectives.

Kum = *Whichever*.

Kumè makhè lah chéh wugerzédem.

Whichever way I turned (*or* wandered).

Pah kumah kumah derwāzah chéh zeh bah nenawatelem, aghah

pah qulf bānde wah.

Whichever door I tried to enter by was locked (*i. e.* *every*, *or, all* and *Plur.*).

Tso = *A certain number, a certain part*.

Pah mé-āsht kkshé tso wradzè mi diltah shī, tso wradzè mi
haltah shī.

I spend a part of the month here, and a part of it there.

THE INTERROGATIVE PRONOUNS

The study of the Indefinite Pronouns has familiarized us with most 130
of the forms of the Interrogative Pronouns. These are:

Tsok ?	Who ?
Tseh ? (indecl.)	What ?
Kum ?	Which ? What ? (of several).
Tso ? (indecl.)	How many, how much ?
Tsomerah ? (indecl.)	{ How many ? How much ?
Tserangah ? } (indecl.)	Of what sort ?
Tsangah ? }	

All the above Interrogatives can be used adjectivally (cp. § 129) except
Tsok ?

For the inflexion of **tsok** and **kum** *vide supra* (§ 120).

- 131 **Tsok** ? like the English *who* ? is not ordinarily used adjectivally. The adjectival *which* ? or *what* ? is represented by **kum**.

Note that **tsok** ? has not the restricted meaning of 'What is your name ?' often attaching to it in English. **Tsok yé** ? will never elicit a man's name, it will be answered by the name of a tribe or occupation.

Tsok ? is occasionally duplicated with a plural sense.

*Da dé kār dāparah tsok tsok hāzīr dé ?
Who are on for this job ?

*Da dwī-o nah chā chā tsakhah gaṭè shtah ?
Which of these men have (packets of) cartridges on them ?

This use is doubtful, however, the usual mode of expression in such cases is: **kum kum** (seṭṭ) ?

- 132 **Tseh** ? is occasionally used as is the Hindūstānī *kīyā* ? simply to mark a question, like a note of interrogation. But colloquially this is rare.

Tseh ? gives an adverbial expression **tseh lah** ? = *for what purpose* ? *why* ?

Tseh ? as a Pronoun is Plural, but when a Singular Noun is obviously implied, though not expressed, the latter takes charge of the Verb. Thus:

Tseh dī ? What is it ? What is the matter ?

but

Tseh (shai) dé ? What thing is it ?

- 133 **kum** ? is mainly used in the Singular. It is only used in the Plural where the meaning is '*which lot of* ?' referring to one collection of individuals as opposed to another actual or possible collection. It also, of course, occurs where Collective Nouns (Plural) are concerned.

Where the meaning is '*which ones* ?', '*which individuals* ?' out of one series, the duplicated Singular is used. **Kum** more commonly occurs as an Adjective than as a Pronoun.

Dā obūh taudè dī, o dā yakhè dī. Kumè to-é kum (= kawum) ?
This water is hot, and this cold ; which am I to throw away ?
(or pour out).

Pah kumaḥ wradz rāghelḗ woh? On what day did he come?

Kākā Khél pah kum kum dzā-ī kḡshḗ osī?

In what (different) places do the Kaka Khel live?

Kum kum rāghelḗ dé? Who (which persons) have come?

(Da) kum kum qisem kḡshkār paidā kḡgī?

What kinds of game are to be found?

*Ter osa pore kum kum seṛī qasam khwarelḗ dé?

Up to the present which men (individuals) have taken oath?

Plural.

*Dā kumè khadzè haltah nāstè dī?

What (lot of) women are those sitting there?

*Da kumo ṣāḥibāno āsūno gaṭeli dī?

What (party of) Sahibs' horses have won?

*Kumo seṛo lah khpuḥ ḥaq dé werkerḗ dé?

Which (batch of) men have you paid off?

Kum yau? occurs as Pronoun and Adjective, meaning 'which one?'

Tso? as a Pronoun is always Plural.

134

Tso dī? How many are there?

but used adjectivally it does not influence the Verb.

Aghah tso { bai'ah (بايه) wai-clè dah?
rūpai-è wai-eli dī?

What price is he asking?

Pah tso? used absolutely, is an Adverbial phrase meaning *at what price?*

Dā ghālīchah pah tso shī? (or khertsḡgī?)

What is the price of this (Persian) carpet?

Tsomerah? (Afridi: **Tsorah?**).

135

Lah dé paṭī nah bah tsomerah ghallah wushī?

How much grain will this field yield?

Teh tsomerah chuṭai ghwārḗ, o dā tsomerah ghwārī?

How much leave do you want, and how much does he?

Tsomerah? is also used adverbially.

Kilé tsomerah lire dé? How far is it to the village?

- 136 **Tserangah ?** } These forms can scarcely be said to be used as Pronouns
Tsangah ? } In every case they can be interpreted as Adjectives or
 Adverbs.

Tserangah seré dé? What sort of a fellow is he?

Dā ghandoskī da lobo dapārah ksheh dī, keh tsangah dī?

Are these balls fit to play with, what state are they in?

THE CORRELATIVE PRONOUNS

- 137 The forms now in use are :

Tsomerah chéh domerah.

As much as (so much).

Tsomerah chéh derka-i, domerah wākhelah.

Take as much as he offers you.

Tsomerah is often omitted by ellipsis, **domerah** then reverting to its original meaning, *as much as this*.

Domerah dēr dé. So much is quite sufficient. ('That's lots.')

Domerah (ghwarī) mā tsakhah dī no, keh da noro zarūrat wī da
 būl chā nah wākhelah.

Well, this is all (the ghi) I have, if you require more, you
 may get it from some one else.

- 138 **Tsomerah** and **Domerah** are both used adjectivally, and are indeclinable. **Domerah** is often pronounced **donah** by the Yusufzais.

Pah sīnd kkshé donah donah qader kabān dī.

In the river there are fish of this size (making a sign).

Domerah is also used adverbially with adjectives of quantity and measure.

Domerah lū-é dé likah teh.

He is as big as you, *or*, he is the same size as you.

Domerah is a contraction for **da homberah**.

Homberah } is now rarely heard, except in the phrase :
Homerah }

Sā homerahī dé. He is the same size (*or* age) as you.

THE RELATIVE PRONOUN

In Pashtu there is, strictly speaking, no Relative Pronoun. The particle **chéh**, which serves as a connective between the relative clause and the antecedent, is used indifferently, whether the antecedent is a person or a thing, and it is unsusceptible of any form of inflexion. In fact, in this as in its other uses, it appears to be merely a Conjunction, and the real equivalent of the English Relative Pronoun is to be sought in the subject implied in the Verb or, as will be seen further on, in an expressed Personal or Demonstrative Pronoun. 139

Adopting this point of view, it will be found that the Relative construction in Pashtu presents no particular difficulties.

The Position of the Relative Clause.

140

Chéh with the clause it introduces may be placed immediately after the Noun or Pronoun which it qualifies; or the Principal Clause may be completed, and the **Chéh**-clause placed after it. Clearness and euphony are the guides in this matter.

The Structure of Relative Sentences.

141

The structure of relative sentences, if examined, will be found to present itself in the following forms:

1. The Antecedent and the Relative may be the subjects of the Principal and the Relative clauses respectively, in which case they are of course both in the Nominative (subject, however, to § 153. 2);
2. The Antecedent may be in an Oblique Case, and the Relative (regard being had to the Pashtu idiom) in the Nominative;
3. The Antecedent may be in the Nominative, and the Relative in an Oblique Case;
4. Both the Antecedent and the Relative may be in Oblique Cases.

Where the Relative is in the Nominative (i.e. cases 1 and 2), no difficulty arises; the rendering follows the English and **chéh** has all the appearance of being an indeclinable equivalent of *who*, *which*, &c.

Where, however, the Relative is in an Oblique Case the matter stands differently. **Chéh** having no pronominal force, and being incapable of any form of inflexion, it becomes necessary in order to present the sense of the Oblique Case, to express the Pronoun, which so long as the Relative is in the Nominative is inherent in the Verb as its unexpressed subject. This Pronoun is therefore supplied in the form of a Personal or Demonstrative Pronoun, and to it are added the necessary inflexions or prepositional particles.

142 The Relative in the Nominative.

Yau seré pah hāspiṭāl kkshé dākhl shuh, chéh dér sakht zhoḅal woh.

A man was admitted to hospital, who was very severely wounded.

Dzmā plār, chéh us meṛ dé, dér da Serkār khizmat keṛé woh.

My father who is now dead, did much service for Government.

Da dé seṛī nah tapōs kah, chéh pah mauḡè (موقع) bānde maujūd woh.

Ask this man who was present on the spot.

143 The Relative in an Oblique Case.

Aghah khadzah, chéh mérah yé us werpase rāghelé dé, sūri-atah dah.

This woman, whose husband has just come in search of her is a concubine (that of her the husband . .).

Dā waṭan chéh mūng pah kkshé tér shewī yū, tsangah ksheh ābād dé.

How prosperous the country is through which we have just passed. (Pah kkshé used absolutely seems to be felt to contain the Pronoun yé; thus we have here: *that in it* . .).

Asbāb aghah guder lah yosah chéh (or haltah chéh) mūng bah pré pore ūzū (= wūzū).

Take the baggage to the ferry, by which we are going to cross (that by it we are . .).

Aghuḥ serah sakhtī kawah chéh dertah (sc. yé) nuḡsān rasawulé dé.

Be severe on that man who has done you injury.

144 A few remarks remain to be made about the General Relatives, which are represented in Pashtu by a combination of an Indefinite Pronoun and chéh.

The following combinations are found:

Tsok chéh any one who, whoever.

Tseh chéh anything which, whatever.

Kum chéh

Kum yau chéh

} the one who, the one which, whoever, whichever.

146 Kum in Adverbial Compounds.

Pah kumah wradz chéh hisāb wushī her chā tah bah khpuł hāl mālūm (*or* mālūmah, *vide* § 58) shī.

Whenever (whatever day) accounts are made up every one will find out how he stands.

Kum khwā chéh seré dzi da paisè zarūrat yé wī.

Wherever a man goes he requires money.

147 Elliptical Sentences.

The following examples of ellipses, some of which can be paralleled in English, should be noted.

Pah aghah sā'at chéh haltah werwurasédem, treh mi meř shuh.

At the moment (at which) I reached him my uncle died.

Pah aghah wradz chéh teh raghelé wé, zeh saudā dapārah kshār (كشار) lah télé wum.

On the day that (= on which) you came, I had gone to town for supplies.

- 148** It has already been stated that the impersonal use of the Verb *to be* is not found in Pashtu. (*Vide* § 112.) This obviates a use of the Relative which is common in English. Thus:

Tā lah wāyema.

It is to you I am speaking = It is you to whom I am speaking.

Hum dā ghwārema.

This is what I want, *or*, it is this that I want.

- 149** The fact that **chéh** is a sort of conjunctive maid-of-all-work, capable of expressing many shades of meaning, e.g. Temporal, Final, &c., makes it sometimes ambiguous. To possess a Relative force it must follow the Noun to which it refers, and the relationship may be made more clear by placing a Demonstrative Adjective before the Noun.

Pah dé dzā-ī kshé dāse tang yem likah bērai kshé chéh kher tang wī.

I am as uncomfortable in this place as a donkey is in a boat. (Likah kher chéh . . . would mean 'as a donkey which is in a boat'.)

Seré chéh pām (پام) kī bah lār nah térūzī.¹

If a man
A man when he } takes heed will not lose his way.

(But this may also mean 'a man who . . .', and 'aghuł seré chéh . . .' would necessarily mean this.)

¹ It seems to me *lār* should be in the Ablative; perhaps the Accusative is an Afridi-ism.

In the colloquial it is very common to tack **chéh**, with the Present Tense of the Verb *to be*, on to any Noun or Pronoun. This is a mere habit of speech of the 'takiyah kalām' species, devoid of any particular meaning.

It sometimes indicates an effort to concentrate or focus the mind, and is sometimes a mode of emphasizing the word to which it is attached.

Nor chéh dī tsangah dī? What are the rest like?

Mūng chéh yū ʔol da Serkār dostān yū.

We are all well disposed to Government.

Wazīrān chéh dī, tsok yé neshī tīngawulé.

The Waziris no one can keep in order.

Orakzi chéh dī dā qér bad manī chéh tsok soyah wuli.

The Orakzais (of whom you know) consider it a very bad thing to shoot a hare.

The common phrase **haghuh chéh dī** resembles in sense the English '*what do you call it?*' '*You know what I mean*', when trying to recall a forgotten word—an irritating formula at times.

Dā chéh dī and **haghuh chéh dī** are in common use as emphatic contradistinctive demonstratives.

CHAPTER VI

THE VERB

151 ALL Verbs, whether in Pashtu or English, fall within one of two classes :

1. Transitive, in which the action of the Verb caused by the subject takes effect on an object ; e. g. *I killed him.*
2. Intransitive, in which the action of the Verb relates only to the subject, and does not affect, at any rate directly, any other person or thing ; e. g. *he came.*

Under these definitions there is evidently very little scope for variation between the two languages.

The following Verbs, however, of which the conception would seem definitely Intransitive, are treated in Pashtu as Transitives and conjugated accordingly :

Khandul	to laugh.
dangul	jump.
zangul	swing (intr.).
zherul	weep.
ghapul	bark.
lambul	bathe.

The distinctive feature of the conjugation of Transitive Verbs in Pashtu is that the Past Tenses have a passive signification, the Logical Object of the action becoming the Grammatical Subject, and the Logical Subject being put in the Agential Case. In the present case therefore :

I have laughed
becomes

Mā khandeli dī ;

literally, Have been laughed by me ;

where it would seem that an imaginary subject must be supplied from the Verb, as : A laughing has been done by me.

The Verbs :

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Bā-élul	to lose (at games, or a wager),
gaṭul	{ win (at games, or a wager) gain (money, profit, &c.),
katul	look, look at,

are used as in English, both in a Transitive and an Intransitive sense ; but in Pashtu in either case the conjugation follows the type of the Transitive Verb.

Šāhib dēr wukhandul. Wé (= wu é) wai-ul chéh dā tsch chel dé chéh mā da bañi-ah nah rūpai-è gaṭeli dī.

The Sahib laughed a great deal and said : This is a great joke that I have won money from a banya.

THE VOICES

Intransitive Verbs are Active, i. e. the subject acts.

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Transitive Verbs are either :

Active where the subject acts, or

Passive where the subject is acted on, the Logical Object becoming the subject of the Verb and the Actor, if mentioned, being put in the Agential Case.

The use of the **true Passive Voice** is much more limited in Pashtu than in English.

There are two reasons for this :

1. The Active Voice is preferred as being more direct and explicit.

Take care. You will be bitten (by the dog, scorpion, &c.).

Khaherdār. Spé bah tā wuchichī.

Pām kah chéh laṛam (*scorpion*) dé wu nah chichī.

2. The Past Tenses of Active Transitive Verbs in Pashtu are formed from participles which have really a Passive signification. In these cases the Verb is made to agree in gender and number with the Logical Object, which is expressed in the Nominative ; while the Logical Subject of the sentence is treated as the Agent and put in the Agential Case.

In the Past Tenses, therefore, the choice lies not between an Active and Passive, but between an **Agential Passive** and a **non-Agential Passive** construction. To this is to be added that in the true Passive construction (that is the non-Agential) in Pashtu there is no provision for expressing the Agent ; but on the principle already noted above,

Pashtu always desires to state the Agency, where it is known, and it therefore always when an Agent can be named, inclines to make use of the Agential, i. e. the so-called Active construction.

Examples :

True Passive (non-Agential Construction).

Aghuḥ ḍér sakht wahelḗ shewé dé.

He has been very severely handled (the assailants being unknown, or the mere fact of the man's state occupying the mind to the exclusion of other considerations).

Active (Agential Construction).

Pah lāri bānde ghaluḥ wertah pécsh shwul, chéḥ aghah yé wushūkawoh o wé wahuḥ.

He fell in with robbers by the way who plundered and beat him (lit. he was plundered and beaten by them).

(Chéḥ yé = by whom = who. *Vide* § 141.)

Da Shinwāro yawwab jonpah Zakhah Khélo wahelḗ dah.

The Zakhah Khels have cut up a Shinwari convoy (lit. A Sh. convoy has been cut up by the Z. K.'s).

- 154 The Passive of the Verb **kawul**, **keṛul** is very sparingly used. Thus :

Dā kār hétsok pah dé shān nah ka-ī, *or*

Dā kār dāse nah kéḡī (*or*, nah shī),

This is never done in this way ;

are used in preference to

Dā kār dāse keṛé nah shī.

Where **keṛul** is used with an Adjective, as in the Past Tenses of the adjective-derived Verbs, the Passive is obtained by substituting the corresponding tenses of **shwul** or **kédul**.

- 155 The Derivative Verbs in **-awul** find their Passive in the corresponding Verb in **-édul** (involving in the past tense the use of **shwul** or **kédul**, as above, § 154) ; in some cases, e. g. **māṭawul** the simple Adjective (here, **māt**) has a quasi-passive sense and may be used with the defective Verb **yem**, *to be*, &c., with a more or less passive meaning.

Māṭawul

to break (trans.).

māṭéḡī

{ it is breaking.

{ it is being broken (unusual).

māt shewé dé	{ it has broken (intrans.). it has been broken.
māt dé	{ (it is broken). it is broken.

Of the Primitive Verbs **lagédul** is sometimes equivalent to a Passive of **lagawul**.

The **True Passive** is obtained by conjugating the Past Participle of the Verb (which is itself passive in sense) with the various tenses of the Verb **shwul**, or **kédul** (less common except in the Present tenses). 156

In the Preterite Passive **wu-** is prefixed to the Past Participle

wunīwulé shūh	he was caught.
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Shwul used as a Passive Auxiliary is to be distinguished from **shwul** used as a Potential Auxiliary. (*Vide* § 205.)

A synopsis of the natural classes of Pashtu Verbs is given further on with examples of each class. (*Vide* §§ 167-81.) 157

The distinguishing mark of the Infinitive is the suffix **-ul**, and it will be noticed that it occurs in three forms :

1. Directly added to the Verb root.
2. As a part of a lengthened suffix **-édul**.
3. As a part of a lengthened suffix **-awul**.

It will also be noticed that all Verbs (excluding the Auxiliaries) are shown as **Primitive** or **Derivative**. This classification is made with a view to simplifying the rules of conjugation and is probably not in every case philologically justifiable. Only those Verbs are classed as Derivative whose roots are in use at the present day as independent Nouns or Adjectives.

Where the same Verb root (or varying forms of the same root) is susceptible of both terminations **-édul** and **-awul**, the relation between the two resulting Verbs may be that of : 158

- | | |
|-------------------|-------------|
| 1. Intransitive ; | Transitive. |
| 2. Passive ; | Active. |
| 3. Intransitive ; | Causative. |

E. g.

1 and 2.	Shlédūl	to tear (intrans.).
	shelawul	tear (trans.).
	mātéddūl	{ break (intrans.)
		{ be broken.
	mātaawul	break (trans.).
3.	raséddūl	arrive.
	rasawul	cause to arrive.

159 One small class of **Verbal Compounds** deserves mention. This consists of those formed by the combination of a Noun with Verbs **kawul** and **shwul**, giving the Active and Passive respectively of Transitive verbal conceptions.

Pashtu displays no great facility for creating Derivative Verbs from Nouns. These compounds seem to present cases where the process has been attempted, but has not been carried to the point of producing simple Verbal forms.

The following are some of the commonest examples of this class:

Yéwé kawul	to plough.
wāddūh kawul	marry.
gāṇah kawul	pawn, mortgage.
sherū' kawul	begin.
khaṭā kawul	miss (in shooting).
kozhdanah kawul	betroth.
qulf kawul	lock.
panāh kawul	shelter.

All these are Transitive and Active, and the substitution of **shwul** for **kawul** gives the corresponding Passive conceptions.

CAUSATIVE VERBS

160 Causative is the term generally applied to all verbal themes when extended for the purpose of adding the idea of causation to that of the ordinary conception of the Simple Verb.

A relationship is expressed between an original causer, a secondary subject, and the verbal conception.

On closer inspection it becomes apparent that in Pashtu such Verbs can be divided into at least two distinct classes according as the secondary subject is agent or patient. To these two classes I propose to apply the terms **Causative-Active** and **Causative-Passive** respectively.

In the **Causative-Active** class the action of the Verb is shown as being carried into effect by a secondary agent under the compulsion of the primary agent. E. g.

Sit ; I seated him ; I made him sit ;

where 'I' oblige 'him' to give effect to the conception of the Simple Verb 'sit'.

In Modern English this class is usually represented either by

a. A Simple Transitive Verb (*seat*) ;

b. The Verb **make** + an Intransitive Verb (*make-sit*),

as in the example just given.

In the **Causative-Passive** class the action of the Verb is shown as directed by the primary agent on the secondary subject, which experiences it as a 'patient', i. e. passively.

In English this class is usually represented by :

a. The Verb **have** + a Perf. Part. Pass.

b. The Verb **cause** + an Infin. Pass.

e.g.

I had him trapped. I had the clothes put on. I had it broken.

I caused it to be read, heard, &c.

In Pashtu the **Causative-Active** class is represented by originally 161 Intransitive Verbs which are given the Infinitive ending **-awul** (*vide* Table of Verbs, Class IV).

This Infinitive is obtained by :

1. Substituting **-awul** for the **-ul** or **-édul** of the Infinitives of Verbs of one base.

or 2. Adding **-awul** to the base of the Imperative in the case of Verbs with two bases.¹

Examples :

1. Wuderédul	to stand.	wuderawul	{ to make stand. erect.
takshtédul	to flee.	takshtawul	{ make flee. put to flight.
lagédul	to adhere.	lagawul	make adhere.
sédzul	to burn (intr.).	sédzawul	{ make burn. burn (trans.).

¹ As an instance of derivation from the past base, a form *āghustawul* is quoted by Geiger, *Grundriss der iranischen Philologie*, i. 2, p. 222, § 32. I am not myself acquainted with this form.

2. khatul	to rise.	khézhawul	{ to make rise, raise.
kkshénāstul	to sit down.	kkshénawul	{ make sit down, seat.
Mā lergé wuderawulé dé.			
I set up the stick. I made it stand up.			
Mā takhtah diwār tah lagawulé dah.			
I have affixed a shelf to the wall.			
Mā munshī dzān tsakhah kkshénawulé dé.			
I made the munshi sit down beside me.			
Da kūhī nah dol mi wukhézhawoh.			
I drew up the bucket out of the well.			

162 The **Causative-Passive** class is represented in Pashtu by :

1. Originally Active Transitive Verbs.
2. Quasi-Passive Verbs.

Both of these are given the termination **-awul** in exactly the same way as the Causative-Actives.

Examples :

1. Of these there are comparatively few.

Auwrédul ¹	to hear.	auwrawul	{ to cause to be heard. communicate orally.
Iwustul	to read.	Iwulawul	{ cause to be read. have read.
2. nkshatul	to be entangled.	nakshlawul	cause to be entangled.
zangul ²	{ to swing (intr.), to be in a state of swinging.	zangawul	{ swing (trans.). cause to be in a state of swinging.

To this class perhaps properly belong Verbs in **-awul**, derived from Adjectives, especially where the Adjectives are essentially Passive in meaning, e.g. **māt**. In the accompanying table, however, I have preferred to treat these as merely the transitive equivalents of the original adjective-derived intransitives (Class VII).

Examples :

mātedul	to break (intrans.).
Mārawul	to cause to be broken, to break (trans.).
kharābédul	to become damaged, to go bad, &c.
kharābawul	to cause to become damaged, to spoil, &c.

¹ Or, here and elsewhere, **aurédul**. In the script **آوريدل**.

² **Zangul** is conjugated as a Transitive Verb, *vide* § 151.

Note also that the Derivative **poh-édul** gives not 'pohawul'' but **pohé kawul** (+ Accus. of thing and Dat. of Pers.) = *to make some one understand something*, to explain something to somebody.

‘I will make him read the letter,’

It will have been gathered from §§ 160-1 above that the Pashtu Causative cannot undertake this double duty, and that in fact it is given a sub-Passive force and bound closely to what in the English idiom is its object. This necessitates the presentment of the secondary subject as merely an instrument. This is done by using with it the particles **pah . . . bānde**, or sometimes **pah** alone, where these particles correspond in sense to the Latin *per*. Thus:

‘I will make him read the letter.’

By him the letter I will make read (p. p. p.).

Zeh bah pah aghah bānde khat lwulawum.

An Indirect Object remains in the Dative:

'I will have the letter read to him.'

Zeh bah khat wertah lwulawum.

Examples :

Dā niwè jāmè { pah sipāhi-āno bānde } wāghwundawah.
 { sipāhi-āno tah }

Make the sepoy's put on this new clothing.

(In the second alternative the Dative is to be explained as an Indirect object.)

¹ The form *pohawul*, however, does apparently occur, as it is given by both Bellew and Raverty in their Dictionaries.

Pah munshi mi lwulawulé dé.

I have had it read by the munshi ; I have made the munshi read it.

Stā hukem mi wertah auwrawulé dé.

(Your order to him I have made heard.)

I have made him hear your order.

I have verbally communicated your order to him.

- 165** The same method is adopted in the case of Transitive Verbs which possess no special Causative form. The ordinary form of the Verb assumes a Causative sense, and the secondary subject is expressed by **pah . . . bānde**.

Examples :

Mā pah dirzi bānde khatūnah ganḍelī dī.

I have made the dirzi make me shirts.

Pah mazdūrāno bānde burj jorawum.

I am having a fort built by hired labourers.

I am making hired labourers build me a fort.

Bānde is sometimes omitted :

Dzamūṅ pah yau Tīrahwāl zeh bah stā dapārah kharérai rāwugh-wārem (*or* rāwerem).

I shall make one of our Tirah men bring in mushrooms for you. .

- 166** Where the idea of **Compulsion** predominates, and a more forcible form of statement is required, recourse has to be had to periphrasis. Thus :

‘I will make him pay you your dues,’

would have to be rendered by some paraphrase such as :

Zeh bah werserah dāse (naṣīḥat) wukum chéḥ ḥaq dé derkeṛī,

or Zeh bah werserah dāse (zor) wukum chéḥ ḥaq dé adā kāndī.

In the first case the means suggested is inducement, in the second force, but in both there is a distinct intention of compelling.

SCHEME OF PASHTU VERBS

I. TRANSITIVE

PRIMITIVE.	CAUSATIVE.	DERIVATIVE.
1. -ul. ke <u>ř</u> ul. sā <u>ř</u> ul. lw <u>ř</u> stul.	4. Active -awul. k <u>ř</u> sh <u>é</u> nawul. ālūzawul. tak <u>ř</u> stawul.	6. Amalgamated (from Nouns) -awul. jangawul. raberawul. orawul.
2. -édul aurédul.	5. Passive -awul. lwulawul. aurawul. āghwundawul.	7. Partially amalgamated. (from Adjs.) -awul. mātawul. spīnawul. wrukawul.
3. -awul. āchawul. āstawul.		8. Non-Amalgamated (Noun or Adj. + Aux.). y <u>é</u> wé kawul. khaber kawul. t <u>é</u> l wahul.

II. INTRANSITIVE

PRIMITIVE.	DERIVATIVE.
9. -ul. kkshenāstul. tlul. ālwatul.	11. Amalgamated (from Nouns) -édul. jangédul. raberédul. shermédul.
10. -édul. takshédul. lagédul. osédul.	12. Partially Amalgamated. (from Adjs.) -édul. mātédul. spinédul. wrukédul.
	13. Non-Amalgamated. a. Noun + Trans. Aux. mandè kawul. dau kawul. puksh ^u tunah kawul. b. Adj. + Intrans. Aux. khaber shwul. mer shwul.

III. AUXILIARY

{ kerul }	{ make, do, &c.
{ kawul }	
{ shwul }	{ be, become, &c.
{ kédul }	
shwul	be able.
yem, &c., I am, and wum, &c., I was.	

NOTES ON THE CLASSES OF VERBS

Class I.

169

These Verbs have either :

- a. One base common to all tenses, *or*
- b. Two cognate bases, one in past and one in present tenses, *or*
- c. Two different roots as bases, one in past and one in present tenses ;

c. g.

Infin.	1st Sing. Past Def.	1st Sing. Present.
a. Sāt-ūl.	wu-sāt-elem.	sāt-em.
b. ghwoksht-ūl.	wu-ghwoksht-clem.	ghwār-em.
c. īst-ūl. ¹	(p. p. īst-elé).	bās-em.

The Infinitive, as is seen from examples, always presents the same base as the past. The varieties of double bases will be found in the grammars. For the tenses derived respectively from the past and present bases, see §§ 210 ff.

The following is a list of common Verbs of this class :

a. One-Base :

Infin.	Pres. and Past Base.	Meaning.
Bā-él-ūl	bā-él-	to lose (at games).
baksh-ūl	baksh-	present, bestow.
gañ-ūl	gañ-	consider.
keř-ūl	keř-	make, do.
kkshe-gd-ūl	kkshe-gd- (-d-)	put down.
khwar-ūl	khwar-	eat.
légd-ūl	légd-	load.
léğ-ūl	léğ-	send.
lik-ūl	lik-	write.
lir-ūl	lir-	possess.
man-ūl	man-	obey.
pāl-ūl	pāl-	protect, nourish.
pré-gd-ūl	pré-gd- (-d-)	let go.
sāt-ūl	sāt-	preserve.
sher-ūl	sher-	drive away.
shmār-ūl	shmār-	count.
teř-ūl	teř-	tie.
toq-ūl	toq-	reprove.
tūk-ūl	tūk-	spit.
wah-ūl	wah-	strike.

¹ Dictionaries give yastūl, éstūl, and Past Def. wuyost and wuyüst.

Infin.	Pres. and Past Base.	Meaning.
Wer- <u>ul</u>	wer-	to carry.
wīndz- <u>ul</u>	wīndz-	wash.
wish- <u>ul</u>	wish-	divide.
zang- <u>ul</u>	zāng- (irreg.)	swing.
tsk- <u>ul</u>	tsk-	drink.

b. Two cognate Bases :

Infin. and Past Base.	Pres. Base.	Meaning.
Āghost- <u>ul</u>	āgh(w)und-	to put on (clothes)
ghwoksh- <u>ul</u>	ghwār-	demand, want.
lwust- <u>ul</u>	lwul-	read.
münd- <u>ul</u>	mūm-	obtain.
pézhand- <u>ul</u>	pézhān-	recognize.
rāwust- <u>ul</u>	rāwul-	bring.
wazhl- <u>ul</u>	wazhn-	kill.
wisht- <u>ul</u>	wul-	shoot.

c. Two different roots as Bases :

Infin. and Past Base.	Pres. Base.	Meaning.
Éksh-aw- <u>ul</u>	gd-	to place.
īst- <u>ul</u>	bās-	take out.
kat- <u>ul</u>	gor- (kas-)	look at, see.
(wu)kshk- <u>ul</u>	kāg-	pull.
lid- <u>ul</u>	wīn-	see.

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Class II.

There are probably no primitive Transitive Verbs with the Infin. ending -édul. In aurédul, the -éd- almost certainly belongs to the root.

171

Class III.

There are probably no primitive Transitive Verbs with the Infinitive ending -awul. In *āhawul* and *āstawul* the -aw appears to belong to the root. In other cases it is probably identical with the Causative -awul.

Cp.

Éksh-awul }	p. p. p. ékshé	to place.
(éksh- <u>ul</u>)		
kkshé-ksh-awul }	p. p. p. kkshékshodé	set down.
(kkshe-kshod- <u>ul</u>) }		

(<u>kshai-ūl</u>) <u>kshowul*</u>	pres. <u>kshayem</u>	to show.
zowul*		give birth to.
ghowul*	ghāy-	copulate.
niwul*	-nīs-	seize.
tskawul*		drink, smoke (also cause to drink).

k-awul is probably a late formation from the **k-** of **keṛul**.

Kshkul-awul, *to kiss*, is probably to be referred to Class VI, based on the Noun **kshkul**, *a kiss*.

aṛ-awul, *upset, turn, or tilt over*, is perhaps metathesis for **āwerul*, an Infinitive manufactured to match *āwerī*, infin. *āwukshutl*.

* Note.—But in these cases -w- is perhaps a glide :

the duplicate 3rd s. pret. forms { kkshé-kshod- } + ūl giving { -kshod-ūl
{ kkshé-ksho- } -ksho-w-ūl.

Class IV.

172

These Causative-Active Verbs are derived from primitive Verbs by the addition of the syllable **-aw-** to the base. Where the primitive Verb has two bases the Causative is formed from the Present base. These Verbs are conjugated throughout, retaining the **-aw-** in all parts.

The following are common examples :

Ālūz-awul (ālūzawum, ālūzawulé)	to make fly, blow away.
chel-awul	„ move.
ésh-awul	„ boil, boil (trans.).
kkshén-awul	„ sit down, seat.
lag-awul	„ adhere, apply.
pāts-awul	„ stand up.
rapawul	„ tremble.
sēdzawul	„ burn, ignite.
stanawul	„ return.
swadzawul	„ ignite.
shelawul	„ tear, tear (trans.).
takshatawul	„ flee, rout.
tsamlawul	„ lie down.

Class V.

173

These Causative-Passive Verbs are derived :

a. From Transitive Verbs.

b. From Intransitive Verbs whose root has an essentially Passive sense.

The larger number belong to a, and but a few to b.

Common examples are :

a. Āghundawul	to have one's clothes put on.
āurawul	cause to be heard, communicate.
<u>ksh</u> kulawul }	„ „ „ written.
likawul }	
lwulawul	„ „ „ read.
b. zangawul	„ „ „ swung, swing (trans.).
nak <u>sh</u> lawul	„ „ become entangled, entangle.
sūlawul	„ „ „ rubbed away, wear away (trans.).

174

Class VI.

These Amalgamated Derivatives formed from Nouns are not very numerous. They denote that the condition indicated by the Noun is imposed on some one or something. They form a class of Quasi-Causative Transitive Verbs directly complementary to the Intransitives of Class IX. Examples are :

Jangawul	to cause to fight, embroil.
<u>ksh</u> kulawul	kiss.
orawul	reduce to powder, grind.
raḇerawul	worry, bother.
randzawul	render uncomfortable, afflict.
shermawul	make ashamed, shame.
yādawul	mention, bring to mind.
yérawul (wérawul)	frighten.

175

Class VII.

Partially-Amalgamated Derivatives formed from Adjectives. These are very numerous and may be formed from practically any Adjective not ending in a vowel. Adjectives ending in a vowel are usually allied to the independent auxiliary (*kawul*). Verbs of Class VII correspond directly to those of Class XII in the relation of Transitive or Causative-Passive to Quasi-Passives or Intransitives. These Verbs yield only the following parts :

- Infinitive.
- Negative Imperative.
- Indicative Present.
- Indicative Imperfect.
- Subjunctive Present (optionally).
- Perfect Participle with shwul, 'to be able'.

The remaining parts are supplied by the Adjective used with the independent auxiliary *kawul*, *kerul*. In the amalgamated forms, the Adjective when possessed of a varying base assumes the form it exhibits in the feminine. Examples are :

Āskawul (hask-)	to raise, elevate.
badalawul	change.
māṭawul	break.
pakhawul (pokh-)	cook.
puṭawul	conceal.
tiṅawul	tighten, secure.
ṭodawul	heat.
toyawul (to-é k.)	pour out.
ṭiṭawul	lower.
spīnawul	whiten.
wrukawul	lose.

Class VIII.

176

Non-Amalgamated or Compound Verbal Expressions. These Compound Verbs are formed by using *kawul* with Nouns, which seem sometimes to acquire an adjectival sense. *Vide* § 159 ; to the examples mentioned there add :

- | | |
|-------------------------------------|---|
| 1. Khaber kawul (acc. pers.) | to inform some one, <i>faire part</i> . |
| 2. ruṣkhat kawul („ „) | dismiss. |
| 3. ṭél wahul (acc. rei) | push. |
| 4. tol kawul („ „) | weigh. |
| 5. yād kawul (dat. pers. acc. rei) | remind some one of something. |
| 6. yau dzā-é kawul (acc. rerum) | collect together. |
| 7. zdah kawul (acc. rei dat. pers.) | learn, teach. |

In 6 above, *yau dzā-é* is doubtless used adverbially, *pah* being understood : in 7 *zdah* is by origin a Past Partic. Pass.

Nos. 1, 2, and 3 are also now constructed with the Dative, especially, I believe, in the Southern dialects.

Class IX.

177

Primitive Intransitive Verbs. Like the Primitive Transitive Verbs of Class I, these Verbs can be divided into :

- a. Those having one base (rare).
- b. „ „ two cognate bases.
- c. „ „ two bases from different roots.

a. Mṛuḷ	mr-	to die.
sédzṭuḷ	sédz-	burn.
ḃ. kḷshénāstṭuḷ	kḷshén-	sit down.
nḷshatṭuḷ	nakshel-	become entangled
swuḷ (p.p. siwé)	swadz-	burn (intr.).
shwuḷ	sh-	be, become, go.
tsamlāstṭuḷ	tsaml-	lie down.
watṭuḷ	(w)ūz-	come out.
ālwatṭuḷ	āl(w)ūz-	fly.
nenawatṭuḷ	nena(w)ūz-	enter.
préwatṭuḷ	pré(w)ūz-	fall.
(zghākshṭuḷ)	zghal-	run.
c. (rā)ghlṭuḷ (p.p. -ghelé)	{ (rā)dz- (rā)sh- }	come.
lārṭuḷ	{ (lārshem and lārshah) }	go away.
tlṭuḷ (p.p. telé)	{ dz- dz- }	go.

Primitive Intransitive Verbs ending in **-édṭuḷ**. These appear to be old formations created on the same lines as the Denominatives in Avestic and Sanskrit. The criterion taken for dividing them from the Verbs of Classes XI and XII is that their bases are not found in use as independent Nouns or Adjectives. They fall into two classes:

a. Those in which the present base is the form left after cutting off the **-édṭuḷ** of the Infinitive.

ḃ. Those in which the present base is obtained by replacing the **-éd-** of the past base by **-ég-** (as in Classes XI and XII). Some Verbs present both forms.

a. Aur-édṭuḷ	āwer-	to turn.
bréksh-édṭuḷ	bréksh-	glitter.
khwadz-édṭuḷ	khwadz-	move.
os-édṭuḷ	os-	dwell.
pāts-édṭuḷ	pāts-	get on one's feet
pukshṭ-édṭuḷ	(pukshṭ-)	inquire.
régd-édṭuḷ	régd-	shake.
takshṭ-édṭuḷ	takshṭ-	flee.
tsats-édṭuḷ	tsāts-	trickle, drip.

<i>b.</i> chal-édul	chal-ég-	to be in movement.
k-édul	k-ég-	be, become.

(has probably been developed from the root *k-* as a counterpart to *k-awul*)

lw-édul	lw-ég-	to fall.
rap-édul	rap-ég-	shiver.
sul-édul	sul-ég-	be rubbed, worn.
shl-édul	shl-ég-	tear (intrans.).

The Verb **zang-édul** has probably been evolved from the Causative *zang-awul* as a regularized form for *zang-ul*; or else both *zangawul* and *zangédul* are late creations from *zangul*.

Double forms:

lag-édul	{ lag- lag-ég- }	to adhere to, be in touch with.
ras-édul	{ ras- ras-ég- }	arrive.

Class XI.

179

Amalgamated Derivatives from Nouns. These are not very numerous. They denote that the subject is in the state indicated by the Noun. They exactly correspond to Class VI of the Transitive Verbs in the relationship of Quasi-Passives to Causatives. The past base ends in *-éd-* and the present base always in *-ég-*. They are capable of complete conjugation. Examples are:

Jang-édul	jang-ég-	to quarrel, conflict (plur. subj.).
raber-édul	raber-ég-	be troubled.
randz-édul	randz-ég-	be ill.
sherm-édul	sherm-ég-	be ashamed.
tūkh-édul ¹	tūkh-ég-	cough.
yād-édul	yād-ég-	be mentioned, stated, remembered.
yér-édul	yér-ég-	be afraid.
(wér-édul)		

Class XII.

180

Partially Amalgamated Derivatives from Adjectives. These are very numerous and may be improvised from practically any Adjective not ending in a vowel. They exactly correspond to Class VII of the Transitives. Like these they are only conjugated in a few tenses, the

¹ Conjugated like a Transitive Verb in the past tenses, cp. *Khandul*, § 151.

remainder of the tenses being obtained by using **shwul** (and **kédul**) with the simple inflected Adjective. The present base of these Verbs always ends in **-óg-**. In the case of Adjectives with varying bases the base of the fem. sing. is that to which the verbal endings are added:

Sing. m. tsorab, fem. tsarbah = fat : tsarbédul = to grow fat.
Plur. m. tsārbah, fem. tsarbè.

181

Class XIII.

Non-Amalgamated or Compound Verbal Expressions. These are chiefly formed with help of **kawul** and **wahul** which, of course, preserve their qualities as Transitive Verbs:

Noun :

Lāmbō wahul	to swim.
mandè wahul }	run.
mandè kawul }	
miti-āzè kawul	make water.
pām kawul	take care, look out.
rāṭṭap kawul	run (hither).
ṭop(ūnah) wahul	jump, leap.
tskhī kawul	hop.
khaber shwul	come to know of.
kharts shwul (kharts-édul)	be expended.
ruṣkhat shwul	be dismissed.

Adv. :

yau dzā-ó shwul	be collected together
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Adj. or Part. :

meṛ shwul	die.
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THE MOODS

182 The following are the Moods which occur in Pashtu :

1. Imperative.
2. Infinitive.
3. Indicative.
4. Subjunctive.
5. Conditional *or* Optative.
6. Participles.

THE IMPERATIVE.

Formation.

A. Primitive Verbs.

183

The Imperative is formed :

1. From the **base of the Infinitive**, when the Verb has only one base, by prefixing **wu-** and affixing the personal endings **-ah** (Sing.) and **-ai** (Plur.).

Ker-ūl	wukerāh	do thou.
	wukerai	do ye.

2. From the **present base**, where the Verb has two bases.

ghwokshtūl : ghwār.

wughwārah	demand thou.
wughwārai	demand ye.

3. In general **Primitive Verbs** in **-édūl** discard that termination and add the personal endings to the plain stem.

Such are :

Tak <u>sht</u> édūl	to flee.
zghalédūl	run.
auwrédūl (آوردل)	hear.
osédūl	dwell.
pātsédūl	stand up.
girzédūl	turn round.
drūméduh	run.
e. g. Tak <u>sht</u> ah	run away (imper.).
wugirzah	turn round (imper.).

Lagédūl and **rasédūl**, however, give two forms :

wulagah and wulagégah.
wurasah and wuraségah.

The prefix **wu-** does not invariably appear. Some Verbs dispense with it altogether, and in certain situations its use is barred (*vide* § 185).

Note the frequent lengthening of the vowel **-a-** when it occurs in a monosyllabic base.

wahūl	wuwāhah.
dangūl	wudāngah.
lambūl	wulāmbah.

184 B. Derivative Verbs.

The Imperative of Derivative Verbs in **-édul** and **-awul** is usually obtained by using the base Adjective with the Imperative of **shwul** or **kawul** (**keṛul**) respectively. This does not, however, hold good when the Negative Particle **mah** is present, in which case the **-édul** and **-awul** of the Infinitive are replaced by **-ég-** and **-aw-** respectively, **wu-** is not prefixed, but the ordinary personal suffixes are added (*vide infra*).

185

The Negative Imperative.

The Negative is expressed by placing **mah** before the Imperative.

Note that **mah** :

1. Never admits the prefix **wu-**.

mah léḡah	don't send.
mah é māṭawah	don't break it.

2. Takes the simple form of the Imperative of Derivatives, and not the disunited Adjective and Auxiliary Verb.

mah ghalatḡah	don't be mistaken.
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3. Cannot be used with the Imperative of **shwul**.

lārshah	but mah dzah.
rāshah	„ mah rādzah.
wurānde shah	„ mah wurānde kéḡah.
	&c.

- 186 The Subjunctive may, however, be used with **mah** with a force apparently equivalent to the Imperative, in the case of the compound Imperatives with **shwul** mentioned in § 184. Thus :

Stéré mah shé	don't be tired (<i>or</i> , may you not be tired).
khwār mah shé	don't be poor (<i>or</i> , may you not be miserable).

(Both common forms of salutation.)

It would be natural to attribute a sense removed from that of the Imperative, but it will be seen below (§ 187) that the Imperative is used in Pashtu to express strong volition, and **mah** is not normally used with the Subjunctive.

The Uses of the Imperative.

The Imperative.

187

1. Gives a direct command.

In this use it can of course only possess the 2nd Person. Hortative and Jussive expressions in the other persons are rendered by the Subjunctive (q.v.).

2. The form of the Imperative (whether or not it is actually the Imperative Mood) is used in the second and third persons to express strong volition, as in maledictions and benedictions.

Examples of the second use are the following :

Kor dé khor shah	
kor dé wirān (ویران) shah }	may your house be ruined !
Dzo-é dé mař shah	may your son die !
Khair dé rozī shah	may you prosper !

Lo-é shah (2nd Pers.).

May you become big ! i.e. grow up (to children).

Gharq shah (2nd Pers.).

May you be confounded ! (lit. drowned).

Wékh dé ūzah	may you be extirpated !
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Khudā-é dé lāṭ kah.

May God make you a lord (i.e. an official of high degree) !

Khudā-é dé wusātah	God protect you !
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Khudā-é dé wubakshah	God forgive you !
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Khudā-é dé kor ābād kah }	God bless your house !
or lirah }	

Khudā-é dé wékh wubāsah }	may God eradicate you !
Khudā-é dé wékh wukāgah }	

These are common stereotyped phrases. The Subjunctive might be expected, particularly in view of their being almost all in the third person, and other similar expressions are rendered in the Subjunctive, with or without the Jussive Particle *de*. (*Vide* § 196. 4.)

All improvised blessings and cursings fall into this category, e.g.

Dzawānī merg shé	may you die young !
Mor derbānde būrah shī	{ may your mother be bereft of you (by death) !
Khudā-é dé mal shī	may God be your friend !

THE INFINITIVE.

- 189** The Infinitive is a Noun expressing the action or state which is implied by the Verb.

Da aghah da tlo nī-at woh.

He had the intention of going ; he intended to go.

Her yau seṛī tah wāḍuḥ kawul bā-īdah dī.

Every man ought to marry.

The Infinitive is treated as Plural, and makes its Formative Case by adding a final -o. The -ul of the Nominative is frequently dropped and the -o added direct to the base.

Pah auwrédo kkshé rādī chéḥ . . .

There is a rumour (or story) that . . .

(it comes into hearing that . . .)

Da skuḷo (or sko) obuḥ.

Drinking water.

The rejection of the -ul in the Formative is particularly common in the case of Verbs in -édul. It is unknown in the Verbs in -awul.

- 190** The Infinitive, being a true Noun, can thus be thrown into the oblique cases. It has not usually verbal powers of government.

Da dé kār da pūrah kawulo dēr koshish yé kcré woh.

He made (or had made) every endeavour to complete this undertaking.

Pah san atah las sawa owwah niwé kkshé da Aprīdo da lānde kawulo dapārah Serkār lo-é faudz Tīrah lah wāstawoh.

In 1897 Government sent a large force into Tirah to reduce the Afridis.

- 191** The occasional idiomatic use of the Infinitive with the Verb **kawul** and an inanimate subject deserves notice.

Dā dūrbīn dēr ksheh līdul ka-ī.

These field-glasses make very good seeing, i.e. these are very good glasses.

- 192** The Infinitive is not in very common use in the colloquial language except :

1. In one or two current expressions, e.g. *da sko obuḥ* (where it seems to have something of a gerundial force, though this may only be due to the dropping of an Adjective such as *lā-iq*).

2. After temporal expressions.
3. After words denoting *intention, hope, endeavour*.

But even in these latter the Pathan prefers a less abstract form of expression. Thus for:

At the time of starting we loaded our rifles,
we may say :

Da rawānédo pah wakht . . .

but the following would probably be preferred :

Mūṅ chéḥ rawān shū	} khpuḥ khpuḥ ṭopak ḍak kuḥ.
Chéḥ lāri tah tai-ār wū mūṅ	

THE INDICATIVE.

Formation. See under the Tenses.

193

Uses of the Indicative.

The Indicative is used in statement of fact. As in English the distinction between the Indicative and Subjunctive is in certain Temporal and Conditional expressions rather subtle. Where the speaker regards the notion contained in the subordinate clause as having an existence in fact, or where he wants it considered in that light, the Indicative is used. This point will be further dealt with in treating of Subordinate Clauses (*vide* Chapter XI).

There is one use of the Indicative which lies outside the definition given above. This is its use in the Present Tense to express a **wish or intention**. It may probably be referred to a desire for vividness or brevity.

Tselah rāghelé yé ?	{ Zeh nokerī kawum.
	{ Zeh noker shuma.
	{ Zeh nokerégema.

All three answers are equivalent to :

Da nokerai dapārah	for enlistment (service).
or Nokerī ghwārem	I want (to take) service.
Tīrah lah dzuma, dzikah chuṭi ghwārem.	

I ask for leave because I want to go to Tirah.

Teh bah dzmā khizmat wukeré ? Wale nah kawum ?

Will you take service with me ? Why shall (*or* would) I not ?

i. e. Certainly.

- 195 When this Present Indicative is used with a sense of Negative Intention, the negative may imply **decided refusal**.

Zeh nah dzuma

would usually mean simply 'I don't wish to go', but it may convey a flat refusal. In the latter case, however, the Future would generally be used, and would be unambiguous and emphatic.

On the other hand :

Chuṭai bānde nah dzuma

would normally mean only 'I am not going on leave', or 'I do not want to go on leave'. Such a surprising thing as a refusal to go on leave, presumably a privilege, would require a more emphatic statement, such as would be given by the use of the Future or a definite expression of refusal.

This use of the Present Indicative is most common in the case of the Verbs *tlul*, *kawul*, and *shwul*.

The general assertion made by munshis that this idiom takes the place of the English 'I want to' or 'should like to' is incorrect,

zeh fā serah khaberè kawum

may indeed mean: 'I have something to tell you' or 'I intend (want) to tell you something', but

Zeh khpuḷ kor wīnem

I see my house

can only bear a strictly literal interpretation.

I want (or should like) to see my home

would have to be rendered as follows :

Pah zṛuḥ k ^k shé mi dah	}	chéh khpuḷ kor wīnem.
Zṛuḥ mi ghwārī		
Khwak ^{sh} ah mi dah		

THE SUBJUNCTIVE.

- 196 **Formation.** See under the Tenses.

Uses of the Subjunctive.

The general use of the Subjunctive is in cases where the action of the Verb is stated in the form of a supposition, or as a matter of doubt.

The chief **Independent Uses** of the Subjunctive are the following :

1. In Deliberative Questions.

Tseh wukerem?

What am I to do?

Quid faciam?

Tseh wāyem?

What am I to say?

Akin to these are those dubitative questions, the answer to which cannot be anticipated.

Wé ghwārem? Shall I call him? Am I to call him or not?

Dā lipāpah dāk kkshé wāchawum, keh wī de?

Shall I post this letter, or is it to remain?

2. To denote habitude or general experience, and so in **Generalizations, Maxims, Theories, &c.**

Pah dagh (= daghah) waṭan kkshé bārān dér wī.

There is a heavy rainfall in this country.

Koberī seṛī kīnanāk wī. Hunchbacks are malicious.

Pah ghrūno kkshé chéh bārān shewé wī pah dé khweṛ (*or* algād) kkshé zorāwer sēlāb rādzi.

When rain has fallen in the hills a great flood comes down this watercourse.

3. In **Precative Expressions.**

See examples of maledictions, &c., § 188.

Derjah dé lo-i-ah shī! May you be raised to exalted rank!

4. In **Jussive Expressions.**

The 3rd Person strengthened by the Particle **de** has a hortatory force, which may amount to a weak Imperative. This form is frequently used for the transmission of orders through a third person.

Muwājibūnah chéh yé ākhisti wī, masherān de khpuḷo kilo lah lārshī.

When the elders have received their (tribal) allowances, they may go off to their villages (*or* they should . .).

Dastī de rāshī.

Let him come at once; he is to come at once.

The Subjunctive occurs in the following classes of **Subordinate** 197 **Clauses:**

1. **Final**, i. e. after **chéh** = *in order that*.

Consecutive „ „ = *so that*.

It is not infrequently difficult to determine in which of these two senses **chéh** is to be taken.

Dzān panāh kah chéh wīshité nah shé.

Take cover in order that (*or* so that) you may not be hit.

Khī-āl wukah chéh nakshah khaṭā nah ké.

Take care and don't miss the mark.

(*Lit.* take heed so that you may not . .).

Somewhat similar are the clauses introduced by such compound expressions as the following :

Dāse (hase) chere nah wī chéh	}	khpul khāwind serah nimak ḥarāmī wuké.
Bā-idah nedī chéh		
Munāsib nedī chéh		

See that you are never disloyal to your master.

You should not be . . .

2. Conditional Sentences.

The Subjunctive appears in either the Protasis (if-clause) or the Apodosis (consequence-clause), when the condition or consequence respectively is stated purely as a supposition, without regard being had to the probability of its existing or being translated into fact. It also occurs in clauses which are really the Apodoses of Conditional Sentences in which the Protases have been suppressed.

For examples see Conditional Sentences (§§ 312, 313).

THE CONDITIONAL OR OPTATIVE.

198 This mood of dual nature occurs :

1. In the Protasis of **Conditional Sentences**, and sometimes in the Apodosis. It is used only where the condition is known to be non-existent or not fulfilled.

See Conditional Sentences (§§ 312, 313).

2. With the Particle **kāshke** in a true **Optative** sense.

Kāshke pah dé duni-ā kkshé tsok chughelī khor nah wai.

Would that there were no backbiters in this world!

Kāshke zeh diltah rāghelē nah wai.

Would that I had not come here!

Kāshke mā ghārah wertah nah wai ékshawulè.

Would that I had never submitted my neck to him ! (rendered him obedience).

This use with **kāshke** is rare in the colloquial.

THE PARTICIPLES.

199 There are two Participles in Pashtu, the Present and the Perfect, and it will be convenient to dispose of them both here.

THE PRESENT PARTICIPLE.

The Present Participle is obtained from the Infinitive by substituting **-ūné** or **ūnké** for the final **-ul**.

It is questionable whether it is ever used in Pashtu as a true Participle, i. e. as an Adjective with verbal force.

This use of the Present Participle, so common in English, is always replaced by some other form of expression. Thus :

Going along the road he kept looking out on either hand.

Pah lāri bānde chéh tūh (Imperf. of *lūl*) aghūh bah yau palau būl palau tah kātūh (Frequentative Impf. of *katūl*).

Stooping down he picked up the log and put it on his shoulder.

Ṭīṭ shūh o darāh pah ūgè bānde āskah (or ūchatah) krah.

Finding no audience in Tirah, he returned home.

Pah Tirah kkshé chéh chā khaberè yé wā n'aurédè bē-ā kor tah rāghé (or kālāh lah rāwugerczédūh).

The form in **-ūnké** is, however, in extensive use as a Noun and perhaps as an Adjective. E. g.

Osédūnké dweller, resident.

Da kum dzā-i osédūnké yé? = Chertah osé?

Jagerah kawūnké.

A quarrel-maker, or one who is quarrelling (cp. Hindūstānī, *jhaḡarā karnéwālū* in its present not future sense).

Da Kūkī Khélo nīm qaum (or qām) wuderédūnkī dī, chéh ṭol 'umer pah Jam o Qadam kkshé osī.

Half the Kuki Khel tribe are permanent-residents-in-one-place, living all their lives in Jam and Qadam.

THE PERFECT PARTICIPLE.

This Participle has two forms, obtained by substituting **-elé** and **-é** 200 respectively, for the final **-ul** of the Infinitive.

In a large number of Verbs both forms are admissible, but in the following the **Shorter Form** is used to the exclusion of the longer :

Akhistul	ākhisté	to take.
āghostul	āghosté	put on (clothes).
prānatul	prānaté	open.
prékshodul	(prékshodé)	}
(pré-ékshawul)	pré-ékshé	
		leave.

tlul	telé (<i>also</i> tlelé)	to go.
rāghlul	rāghelé	come.
swul	siwé (<i>burnt</i>)	burn (intr.).
shwul	shewé	become.
kerul	keré	do.
nakshlul	nakshaté	be entangled
kkshénāstul	kkshénāsté	sit down.

201 The following take the **Longer Form** to the exclusion of the shorter:

1. **Primitive Verbs in -awul** (*or -wul*) always. E.g.

Lagawul	lagawulé	to affix.
<u>kshowul</u>	kshowulé	show.
nīwul	nīwulé	seize.

Note that in these Verbs, under the influence of the **-w-**, the indefinite vowel of the suffix **-elé** is strengthened to **-u**.

2. **Primitive Verbs in -édul** usually affect the longer form.

3. A number of common Verbs which can only be learned by experience. The following are a few of these:

Terul	terelé	to tie.
likul	likelé	write.
légul	légelé	send.
sātul	sātelé	keep.
tskul (skul)	tskelé	drink.
wai-ul	wai-elé	say.

202 Inflexion.

The Perfect Participle agrees with the Noun to which it pertains in Gender and Number. The differences in the inflexions are slight, and in speaking they are not emphasized. They are:

	Singular	Plural
Masc.	-é	-ī
Fem.	-è	-ī

203 Meaning of the Perfect Participle.

The Perfect Participle of Transitive Verbs and of those Intransitive Verbs which have a quasi-passive meaning are **Passive**. Those of normal Intransitive Verbs are **Active**. Thus:

Terelé describes the state resulting from tying, viz. *having been tied*; *tied*. Again

lagédélé (from **lagédul** = *to be hit*, &c.) means not 'having hit' but *having been hit*; *wounded*, &c.

Kkshénāsté, on the other hand, cannot bear the meaning 'seated' but only *having sat down*.

To give the idea of the state arising from the action of a normal Intransitive Verb, Pashtu has recourse to special Adjectives cognate with the verbal root. These Adjectives are used with the Verb **yem**, **wum**. Examples are :

Nāst	seated (: kkshénāstul).
mlāst	lying, prone (: tsamlāstul).
mer	dead.
wulār	standing (: wuderédul).

Cp. also cases like **māt**, **pokh**, &c., and further, **lār shuh** the Past of **lārul**, *to go off*.

Note also the Passive sense of **siwé**, *burnt*.

There is no simple Verb for 'to die'. **Mer** is used both with **dé** and **shī** :

Mer dé	he is dead.
mer shuh	he died.

(Cp. the Latin *mortuus est* = he is dead *or* he has died.)

It is only in a few cases, however, that the necessity for finding a means of indicating the state resulting from the action of an Intransitive Verb arises. Thus the relational statement :

Having sat : seated :: Having run : x
yields no fourth term.

Reference has been made above (§ 203) to Intransitive Verbs which have a Quasi-Passive meaning. These will be found to be of two classes :

1. **Primitive Verbs** such as **shlédul**, **pursédul**, &c.
2. **Quasi-Passive Verbs** bearing an active form.

Such are the **Derivatives** **mātédul**, **bandédul**, **wrukédul**, &c.; the semi-adjectival or nominal compounds such as **sherū' kédul**, &c.

In the Primitive Verbs the Perfect Participle can, as in Transitive Verbs, denote both the action and the resulting state.

shlédélé dé	{ 1. it has torn (intrans.). 2. it is torn.
-------------	--

It should, however, be stated that **shlédélé**, used alone, could only mean *torn* (passive).

Māt shewé dé { it has broken (intrans.).
 { it has been broken.

Kār da sarak sherū' shewé dē.

Work on the road has (*or* has been) commenced.

Kār da sarak sherū' dé.

Work on the road is begun (i. e. is in the state resulting from its inception).

205 **The Potential Construction.**

The Perfect Participle is used with the Verb **shwul** in its sense of *to be able*. In this case the final -**ó** of the Participle remains constant.

The combination of the Participle and **shwul** is regarded as a single Verb, and hence in the Past Tenses of Transitive Verbs the construction is agential, and the part of the Verb **shwul** is made to agree with the Logical Object.

Nen berāber telé shum. Certainly I can go to-day.

Āspah mā nah shwah rāwusté. I could not bring the mare.

Chéh dzmā da chāqū makh wokshté (*or* aurédélé) woh, mā rasai
ghwutsawulé nah shwah.

When (*or as*) the edge of my knife was turned I could not cut the rope.

206 The use of **shwul**, *to be able*, is commonly avoided by using circumlocutions. E. g.

Nah shī it cannot be.

Dāse nah shī chéh . . . it is impossible that . . .

Was, tāqat, *or* tawān mi nīshtah chéh . . .

Domerah zor nah lirem (*or*, mi nīshtah) chéh . . .

I have not the power to, i. e. cannot.

An Interrogative form is frequently used.

Zeh bah domerah khaberè tsangah yād lirem?

How am I to remember so many things (i. e. I cannot)?

Aghah bah chertah da nāghè dāse dërè rūpai-è paidā kī (کوی)
chéh kor yé nīshtah?

Where is he going to find such a large sum of money for
a fine, when he has no property (*or* relatives)? (i.e. he
cannot possibly pay so large a fine).

Thus except in the simplest cases, as with Verbs like **tlul** and **kawul**, 207
or where 'can' is emphatic, it will be found that the language tries to
avoid the direct 'can'-construction. The following are further examples:

Yād mī nah shī. I cannot remember.

Kum wakht chéh stā furṣat wī mālah rāshah.

Come when you can.

Zeh bah khaber derwulégem chéh zeh haltah dzuma keh nah
dzum.

I shall let you know if I can be there.

It is well to remember that the tendency in English is exactly the
reverse, and that the use of 'can' is frequently extended to cases where
the question is one of will not of ability, as in the colloquial:

'Can you give me a hand on with my coat?'

Pashtu would never employ **shwul** in such a situation.

VERBAL ADJECTIVES

Besides the Participles, which might be considered as falling under this 208
head, a species of Gerundive is occasionally found in Pashtu. It consists
of the verbal base with the suffix **-ūn** or **-ūne**.

Khertsūn(é) = for sale, to be sold,

is the commonest example. **Keṛūné** from **keṛul** is also found.

To this connexion are possibly also to be referred the forms in **-tūn**:

Kundtūn (*from* kundédul, kundah shwul = to be a widow).
langtūnè (*from* langédul = to have young).

This latter seems to be derived from the Noun **langtūn** (*infra*).

Dā khadzah kundtūn dah, da maiṛah nedah.

This woman is a widow, she has not a husband.

Dā langtūnè dah, shandah nedah.

This (cow) has young (*or* is suckling), it is not barren.

VERBAL NOUNS

209 Of the Verbal Nouns the Infinitive is the most important, and has been separately dealt with. (*Vide* § 189 ff.)

Other forms of Verbal Nouns are those ending in :

1. **-ūn** E. g. *sātūn* keeping, maintaining (: *sātul*).
aurédūn hearing (: *aurédul*).
p-tūn *langtūn* bearing young.
Dā mékshah da langtūn dah.

2. **-ənah** (Fem.). E. g.

<i>khatenah</i>	ascending	(: <i>khatul</i>).
<i>pālenah</i>	cherishing	(: <i>pālul</i>).
<i>wahenah</i>	beating	(: <i>wahul</i>).

Tor mār yé, wrusto wahenah ké.

You are a black snake, you strike from behind one's back (Proverb).

3. **-ūh** (Masc.). E. g.

<i>kātūh</i>	seeing	(: <i>katul</i>).
<i>botūh</i>	carrying off	(: <i>botul</i>).
<i>khwaṛūh</i>	eating (also food)	(: <i>khwaṛul</i>).
<i>shaṛūh</i>	driving away	(: <i>shaṛul</i>).

THE TENSES

210 The different tenses, produced by variation of the verbal base and inflexion, serve to indicate the time-relationship existing between the action recorded by the Verb and some fixed point of time, either in the Past, the Present, or the Future.

In Pashtu there is tense differentiation only in the Indicative, Subjunctive, and Conditional (*or* Optative) Moods. There is also, as we have seen, a Participle appropriated to Past Time.

The scheme given below shows in brief the tenses that are found in each mood, and the sources from which they are in appearance, if not in fact, derived.

SCHEME OF PASHTU TENSES

NAME OF TENSE	PART FROM WHICH FORMED	MOODS IN WHICH FOUND	EXAMPLES (INDICATIVE ONLY)
Present Future	Imperative	{ Indicative Subjunctive Indicative	Zeh ākhelem—I take. zeh bah wākhelem—I shall take.
Imperfect Past Definite Habitual Past	Infinitive	{ Indicative Subjunctive Optative Indicative Indicative	mā ākhistuh — I was taking (it). mā wākhist—I took (it). mā bah ākhistuh—I used to take (it).
Present Perfect Pluperfect Future Perfect	Perfect Participle + Auxiliary yem, wum, bah yem	{ Indicative Subjunctive Indicative Subjunctive Optative Indicative	mā ākhisté dé—I have taken (it). mā ākhisté woh—I had taken (it). mā ākhisté bah wī—I shall have taken (it).

GENERAL REMARKS ON TENSE CONSTRUCTION.

Transitive Verbs.

211

The Present and Future correspond in character to the equivalent tenses in English ; they are active in sense ; the Actor is in the Nominative, the Verb agreeing with it in Number and Person ; the Object is in the Accusative.

The remaining Tenses, viz. the Past and Perfect Tenses, follow, as we have already had occasion to observe, a Passive Construction. The Actor (Logical Subject) is put in the Agential Case, and the thing acted on (Logical Object) in the Nominative. (*Vide* §§ 151 and 153.)

Thus :

‘I struck him’ becomes in Pashtu ‘He (was) struck by me’.

In the Indicative and Subjunctive Moods the Verb is inflected to agree with the Grammatical Subject (Logical Object) in Number, Gender, and Person.

In the Conditional (Optative) Mood the Verb has only one form which remains unaltered.

It will be remembered that a few Intransitive Verbs are in Pashtu conjugated as if they were Transitive (*vide* § 151). These Verbs when used in the Past Tenses are put in the Plural Masculine. Examples:

Mā da anderpā-ê nah wudangel.

I jumped down from the ladder.

212 Intransitive Verbs.

Intransitive Verbs follow, in all tenses, the normal construction (from the English point of view).

Kérai zur nah shlégī.

Chaplis (leather-sandals) don't wear out quickly.

Tandé yé pah golai wulagédūh, ser yé wushlédūh.

He was hit by a bullet in the forehead, and his head was blown to bits. (*Lit.* His forehead was struck . .)

Paré shlédélé dé.

The rope has broken.

THE PRESENT TENSE.

213 Indicative.

The Present Indicative can be obtained from the Imperative by discarding the prefix **wu-**, if present, and the Imperative personal ending, and affixing to the stem then remaining the following personal endings:

	Sing.	Plur.
1st Pers.	-cm ¹	-ū.
2nd Pers.	-é	-ai.
3rd Pers.	-ī	-i.

Thus:

Khatul: Imper. wukhézah

Pres. Indic. khézhem, &c.

The addition of a final **-a** (Zabar) to the 1st Pers. Sing. is very common. E.g. **wāyem** or **wāyema**.

¹ Pronounced *-um* in the case of verbs in *-awul*, and generally in the forms *dzum* and *shum*.

The **Uses** of the Present Indicative.

214

1. In general the use of the Present Tense corresponds to that of the same tense in English.

2. The use of the Present Indicative to express **intention**, &c., has already been noted (*vide* § 194).

3. In certain **Temporal Expressions** the Present replaces the English Present Perfect.

Da shpago kâlo nah }
Shpag kâla rāse } mudām werserah pah jagerah kkshé yū.

We have been on bad terms with them continuously for the last six years.

(Cp. Temporal Sentences, §§ 303-10.)

Subjunctive.

215

The Present Subjunctive is formed in the same way as the Present Indicative except that the **wu-** of the Imperative is retained in the case of the Primitive Verbs.

In Derivative Verbs which display two forms of the Imperative, e.g.

Badalédul } (mah) badalégah.
 } badal shah.

the Present Indicative is derived from the simple form, and the Present Subjunctive from either; the above example giving:

Pres. Indic. badalégem.
Pres. Subj. { badalégem.
 } badal shum.

Mālawul = *to break* (trans.).

Imperative (mah) mālawah.
 { krah.
 māt { ka.
 } kah.

Indic. Pres. mālawum.

Subj. Pres. { zeh é mālawum }
 { māt é křem } *Am I to break it?*
 { māt é k(aw)um }

For the Subjunctive the last two forms are preferred.

Note the rejection of the wu- by Derivative and Auxiliary Verbs.
(*Vide* § 242.)

216 The Uses of the Present Subjunctive.

The Use of the Present Subjunctive calls for no special notice here, but see §§ 186, 188, 196.

THE FUTURE TENSE.

217 The Future is identical in form with the Present Subjunctive, but is accompanied by the Particle *bah*.

The Future of the Derivative Verbs is drawn as a rule from the compound form of the Imperative.

Us bah serah badal shī.

They will be interchanged at once.

Hécheré zeh bah é māt nah kerem.

I shall never (*or* certainly not) break it.

A form drawn from the simple Imperative is, however, also frequently permitted in Derivatives in **-édūl**. Thus:

Kalah bah	{ hāzīr shī ? }	When will he be present (i.e. arrive <i>or</i>
	{ hāzīrégi ? }	return) ?
mātcgi bah	}	it will break.
māt bah shī		

(For the position of **bah**, *vide* § 258. 1; and for the cases where **wu-** is rejected by this tense and by the Pres. Subj., *vide* § 242.)

218 The Uses of the Future Tense.

1. Simply to mark the action of the Verb as taking place in the Future.

2. The 2nd and 3rd Persons, as in English, are often used with an **Imperative** sense. Cp. also the English idiom with *Will*.

Teh bah pāté shé o aghah bah lārshī.

You will stay; he will go.

You are to stay; he is to go.

3. In certain **Temporal Expressions**, where English less correctly uses the Present Tense.

Chéh aghuh bah dershī, teh bah dile rāstūn shé.

When he comes to you, you are to return here.

4. In **Interrogative Assumptions**.

Teh bah da malik dzo-é yé?

You are the Headman's son, are you not?

You must be the Headman's son.

(Cp. Scots: 'you'll be from Aberdeen?')

5. In certain cases where, though the sense is strictly Future, the Present Tense is admitted in English.

Ṣabā bah rawān shum, keh khair wī.
I am leaving to-morrow, D.V.

THE IMPERFECT AND PAST DEFINITE TENSES.

The forms of these tenses assimilate to that of the Infinitive which, 219 for practical purposes, may be regarded as their base.

Both tenses can be obtained by depriving the Infinitive of its final -uḥ and adding the following terminations :

	Singular.	Plural.
1st Pers.	-elem	$\left. \begin{array}{l} -elū. \\ -ū. \end{array} \right\}$
2nd Pers.	-elē	-elai.
3rd Pers.	-uḥ (Masc.)	$\left. \begin{array}{l} -uḥ, -ul, -el \\ -uḥ \end{array} \right\} \text{ (Masc.).}$
	$\left. \begin{array}{l} -elah \\ -ah \end{array} \right\} \text{ (Fem.)}$	$\left. \begin{array}{l} -elē \\ -ē \end{array} \right\} \text{ (Fem.).}$

The forms thus obtained are those of the Imperfect ; those of the Past Definite are arrived at by the further addition of the prefix **wu-**. In the Past Definite the final -uḥ of the 3rd Pers. Sing. Masc. is often dropped. E. g.

wulidūḥ or wulid.

In the Peshawar dialect -elū is also sometimes substituted for the -uḥ of the 3rd Pers. Sing. Masc.

The second forms of the 3rd Pers. given above are in very common use.

Some irregular or contracted forms of the 3rd Pers. Sing. Masc. are to be remarked, notably :

Rāghé	from	rāghelūḥ (not in use)	to come
(wu)kot	,,	katūḥ	to look at.
(wu)khot	,,	khatūḥ	ascend.
(wu)mūnt	,,	mūndūḥ	obtain.
préksho	,,	prékshodūḥ	leave.
ékshé	,,	ékshodūḥ	place.

220 Primitive Verbs in -awul.

No contracted forms are found in these Verbs.

In the 3rd Sing. Masc. the termination is pronounced **-oh**. In the other forms the u-vowel sound of the Infinitive is retained (*vide* § 5, u). The following are the forms of the 3rd Pers. of the Imperfect of **lagawul** :

	Singular.	Plural.
Masc.	lagawoh	lagawul.
Fem.	lagawulah	lagawulè.

221 Derivative Verbs in -édul and -awul.

In these Verbs :

The Imperfect is formed from the Infinitive base in the regular way.

The Past Definite is obtained by using the Basal Adjective with the corresponding tense of the Verbs **shwul** and **keřul** respectively, which, however, drop the prefix **wu-**.

For the cases in which initial **wu-** is omitted, see § 242.

222 The following are a few examples of these tenses :**Primitive Verbs.**

Kitābūnah mi ɬol werkerel (*or* werkerūh).

I gave (*or* was giving) him all the books.

Makhlūq ilai (مخلوق) mi pah dand bānde wulidelè (f. pl.) (*or* wulidè).

I saw a great number of duck on the pond.

Da kilī nah malik zeh wusharelem.

The malik turned me out of the village.

Derivative Verbs.

Perchah mi wrukah shwah, chā lah mā nah puṭah keřè wah.

My 'perchah' was lost ; some one had stolen it from me.

Ghākshūnah mi khūgédél pah agho wradzo kkshe.

At that time I was suffering from toothache (Impf.).

Lās mi khūg shūh.

My hand was (*or* had just been) injured (Past Def.).

223 Subjunctive.

The Imperfect of the Subjunctive is similar in form to the Habitual Imperfect ; viz. the ordinary Imperfect + the particle **bah**. See below, § 224. 3.

The **Uses** of the Imperfect.

224

Indicative.

1. The Imperfect is used to denote a continuous action or state in past time, which was in progress or existence at some defined point of time. E. g. *I was reading when he came.* It may, however, be used simply to denote continuous action, &c. E. g. *I was writing while you were reading.* The essential point is that there is no reference to the completion of the action.

Mūṅg béghama serah lūt wéshuh chéh da Zakho khélo ḍalah rābānde rāghelāh.

We were dividing the spoils all unsuspecting, when a Zakhah Khel band fell upon us.

2. The Imperfect may also express an event as about to take place ; an intention, where action is to follow at once ; or an attempt or desire which is not carried out, when any of these lies in past time.

Zeh pakhpūlah der rawānédelem, chéh stā seré rawuraséd.

I was on the point of starting to come to you of myself when your messenger turned up.

Mā paisë werkawulè, lékin aghah munkir shwul.

I wanted to give them money (' was for giving . ') but they refused to accept it.

3. Frequentative, habitual or repeated action in past time is expressed by the Imperfect.

This sense is rendered more definite by the addition of the particle **bah**. In this form the tense is commonly known as the **Habitual Imperfect**.

Her wār chéh aghah dzamā pūkshtunè lah rāghé, zeh bah pah kat bānde mlāst wum, ḍér mi wuzharel.

Every time he came to see me I used to be lying on my bed making great lament.

Hamésh nwer préwātuh wer mi porc kawoh.

I used to shut the gate regularly at sunset.

Subjunctive.

225

The Imperfect Subjunctive is only used in the Apodosis (Consequence Clause) of Conditional Sentences. It cannot be applied to past time, but only to cases where the condition and the consequences are stated generally.

Keh pah badai kkshé nakshaté nah wé, sag d́erah zmakah mi bah karelah.

If I were not involved in feuds I would sow a lot of land this year.

Keh da zhimi yakhni nah wé, no da serí zruh bah nah raghéduh.

If there were no winter cold, people would not keep fit (a man's heart would not keep sound).

It may be recalled to mind that the Protasis of a Conditional Sentence is very often altered in form or suppressed. The Apodosis may then contain an Imperfect Subjunctive, apparently used independently.

Mā bah dā mékshah ākhistelah, lékin bai'ah yé zī-ātah dah.

I would buy this buffalo-cow, but its price is too big.

Here the initial condition is obviously omitted—'if it were cheaper'—keh bai'ah yé kamah wé.

226 Past Definite.

It will be convenient to postpone the consideration of the use of the Past Definite until mention has been made of the Present Perfect and Pluperfect tenses. In passing from the Pashtu to the English idiom there is a considerable interchange of function between these tenses, and this interchange will be best illustrated by a comparative examination of examples (*vide* § 232).

THE PERFECT TENSES.

227 These are formed from the **Perfect Participle** with the aid of an Auxiliary Verb.

The Auxiliary is the following:

a. Present Perfect.

	Singular.	Plural.
Indicative.	1. yem	yū.
	2. yé	yai.
	3. dé (Masc.) }	dī.
	dah (Fem.) }	
Subjunctive.	1. yem	yū.
	2. yé	yai.
	3. wī	wī.

b. **Pluperfect.**

	Singular.	Plural.
Indicative.	1. wum	wū.
	2. wé	wai.
	3. woh (Masc.) }	wū.
	wah (Fem.) }	
Subjunctive.	1. bah wum, &c. (as in last).	
Conditional (Optative).	wā-e, wai, <i>or</i> wé (uninflected).	

c. **Future Perfect.**

Indicative.	1. bah yem	bah y
	2. bah yé	bah yai.
	3. bah wī	bah wī.

Except in the Optative Mood, the Participle is susceptible of the inflexions for Number and Gender given in § 202.

THE USES OF THE PAST DEFINITE, PRESENT PERFECT,
AND PLUPERFECT TENSES.

Indicative.

228

The Past Definite.

1. This is the **narrative** or historical tense. It states the simple fact of an action being completed at a definite point of time in the past. The action recorded stands unrelated to any other action preceding or subsequent to it, though it may be placed in juxtaposition with another action which is strictly contemporaneous with it. The only time-determinant is the point of time at which the statement is made.

2. This tense is also used **proleptically** of an action which is on the point of being completed. And it is used to mark an action as having just taken place, where the English would employ the Present Perfect. (*Vide infra.*)

3. With something of the same proleptic sense, it is also used in the **Protasis** of certain conditional sentences, where the condition really lies in the future, but is assumed as fulfilled in order to give greater weight or reality to the Consequence. (The Consequence is then stated in the Future Tense, *vide* § 232. 3.)

For illustrations of the use of this tense, see § 232.

229

The Present Perfect.

1. The Present Perfect states an action as having taken place and been completed, without any reference to the exact point of time at which this was effected; but it implies a **connexion** between the action and the state of affairs existing at the present moment.

2. It sometimes serves to emphasize this connexion, drawing attention to the **condition resulting** from the action as something which still exists, and which has not been interfered with by any subsequent occurrence.

This may also be observed in English. Thus:

I have seen him (a fact which has some bearing on the present discussion, circumstances, &c.).

I have come (sc. and am here).

I have (often) told you to do this (sc. and the injunction still remains in force).

For illustrations see § 233.

230

The Pluperfect.

1. The Pluperfect represents an action as completed in the past, and **anterior to another action**, also represented as having occurred in the past.

2. In Pashtu, however, the Pluperfect is frequently employed **absolutely**, where in English the Past Definite would be employed.

It is probable that in Pashtu the existence of a posterior action is apprehended, though it is not expressed, and may even be difficult to express in words.

Cp. the English:

It is the same man who came yesterday,
with the Pashtu:

Hum aghuḥ seré dé chéḥ parūn rāghelé woh.

The latter sentence contains an implication that the knowledge of the man's having come the day before had already been acquired. This implication may be put into words in the following form: 'It is the same man, whom, when he had come yesterday, we saw.' This gives three stages of time: the man's original coming; our becoming aware of the fact; and the man's return now. These three stages of time stand in the relation of Pluperfect, Past and Present.

The strict limitation of the Past Definite to the bare fact of the occurrence of the action, without any regard to the state of affairs produced by it, seems to account for the use of the Pluperfect in many situations where the Past Definite is used in English. This interchange will often be seen in clauses introduced by **chéh** = *when*. 231

Parosa käl chéh mūng dé kilī lah rāghelī wū, dā burj joṛ (shewé) nah woh.

When we came to this village last year, this tower had not been built (*or* was not in existence).

Parūn sīlé chéh rāghé zeh pah hujrè **kkshé** nāst wum.

Yesterday when the dust-storm came, I was sitting in the 'hujra'.

In the first of these two examples there is no precise reference to an exact point of time such as the Pashtu Past Definite postulates. The time limitation is general, amounting merely to 'at the time of our visit', which may have been of some duration. The moment of arrival is not the point considered, but only the fact of our presence in the village on a previous occasion. Hence the Pluperfect: **rāghelī wū**.

In the second example, on the contrary, the attention is directed to the exact moment of the arrival of the storm. Hence the Past Definite: **rāghé**. Compare further:

Bāzār **kkshé** chéh aghah wradz pisād shewé woh, zeh khaber nah wum (*or* khaber yé nah wum **keré**).

When a row occurred that day in the Bazar, I was not aware of it (*or* they did not tell me of it).

Wushuh for **shewé woh** would refer only to the fact of the commencement of the row.

These explanations of the use of the Pluperfect are only put forward tentatively.

ILLUSTRATIONS OF THE USES OF THE PAST DEFINITE, PRESENT PERFECT AND PLUPERFECT IN THE INDICATIVE.

Past Definite. 232

1. Chéh pah golai wulagédūh, puṛmakh préwat.

When he was hit by the bullet, he fell forward.

Pah tér manī **kkshé** da Sertip yau seré diltah pah jāsūsai **kkshé** wunīwulé shuh.

Last autumn a man of the Sertip's was caught here acting as a spy.

Werserah chéh mī chilam skawoh, mā wertah wuwai-el chéh khaber rāghelé dé chéh stā pah kor kkshé nājortī-ā dah. Aghuh chéh wauwrédūh héts gham yé wu nah kuh.

When I was smoking with him, I mentioned to him that I heard there was sickness in his home. He heard the news without showing any signs of feeling.

Teh pah kum dzā-ī kkshé Hawaldār wulīd, chéh pah lās kkshé yé ṭopak woh?

Where was it that you saw the Havildar carrying a rifle?

Aghah dīgai tsakhah nāst mī wulīd. Ṭopak yé pah tsāder kkshé puṭ keré woh.

I saw him sitting beside the tank. He had hidden the rifle in his shawl.

No bé-ā dé chertah līdelé woh? Nah. Bé-ā mi nah woh līdelé.

Then did you see him again anywhere else? No. I did not see him again. (Here perhaps there is a subconsciousness of a subsequent fixed point in the past marked by some action of the witness, such as his leaving that place, coming home, &c.)

Aghah kho rāghelé woh, lékin bé-ā lār (*or* telé dé).

Yes. He came (and was here), but he went (*or* has gone) away again.

Chéh pah awal ser kkshé mā wulīd, dēr werserah zṛuh mi wulagéd.

The very first time I saw him I felt drawn to him (took a fancy to him).

Da Kābul nah tselah rāwutakshtédé?

Why have you come back here from Kabul?

Pandzos dzela mi dertah wuwai-el (*or* wai-elī dī) chéh . .

I have told you fifty times to do (*or* not to do) so and so.

2. Note the following common expressions:

Rāghé. He has just arrived, *or* he is on the point of arrival.

Pohshwé?

Do you understand (what I have said)? Have you grasped my meaning?

Wushwah.

It is all over. Done.

Dzmā chuṭi wushwah.

I have had leave. My leave has come to an end.

Aghuḥ tseh shuḥ?	What has become of it (<i>or</i> him)?
Wer mi kuḥ.	I have just given it to him.
Pah khair rāghelé.	Welcome!

3. Keh chere wor wulagédūḥ, no dā toḷè būsārè bah wuswazī.
Should fire ever break out, all these bhusa stacks will be burnt.
- Keh dā sābitah shwah chéḥ Taḥsildār baḍè ākhelī, no héchere bah Serkār yé pré negdī.
If it should be proved that the Tahsildar takes bribes, Government will never allow him to keep his post. (*Lit.* leave him alone.)

Present Perfect.

233

1. Dér kālūnah shewī dī chéḥ aghuḥ meḥ shewé dé.
It is many years since he died; he has been dead for many years.
- Dér kālūnah wushuḥ chéḥ aghuḥ meḥ shuḥ.
A period of many years has elapsed since his death.
- Hum aghuḥ dé chéḥ parūn rāghelé dé.
It is the same man who came yesterday (and has been here ever since).
- Dzmā da dwo laso shpo chuṭī shewè-ah (*for* shewè) dah.
13 days' leave has been granted me (and is at my disposal).
- Dā tsangah khaberah dah chéḥ tā wai-elī dī chéḥ zeh bah nah dzum?
What did you mean by saying that you wouldn't go?
- Da kum wakht nah chéḥ noker shewé yem, qasam dé chéḥ da yauwè shpè pah chuṭai bānde nah yem telé.
It's a solemn fact that since I enlisted I have not had a single day's leave.
2. Mā wertah wai-elī dī chéḥ dāse kār héchere de wu nah keṛī.
I told him never to do such a thing (and this prohibition was still binding on him when he now did it).
- Dérāh mūdah wushwah kaḍah yé Pekshaur tah keṛè dah.
He moved his house (family) to Peshawar a long time ago (where he still remains).

Wale tsok mi nedé lîdelé, chéh us pah wer bānde dré kasa tér shewî dî? Dér qadam yé tund woh lékin pîndzah mināṭa bah nah wî shewî chéh térshwul (*or* teli dî) au keh chākh lāṣhéc, uméd dé chéh teh bah wer serah wuraségé.

How should I not have seen any one when three men have just gone past my door? (i.e. Yes, of course I have seen some one. Three . . .) They were going at a rapid pace, but they haven't been gone five minutes, and if you make haste you will probably overtake them.

Subjunctive Mood.

235

a. Present Perfect.

Keh dāse toqah hum kerè wî, no héts mulāmat yé nîshtah.

Even supposing he has indulged in a joke of that kind, there is nothing to find fault with him for.

Sag chéh wuchkalî (*or* sūkerah) dah, tsomerah ganè chéh (yé) kareli wî aghah héts bah wu nah shî.

This being a year of drought, whatever sugar-cane may have been planted will come to nothing.

This sense is always used, **with the negative**, where in English 'until' is used with a future application.

Tso chéh serah (yé) werkerè nah wî, dā kwer bah dānè nah nîsî (نسي).

Until it is manured, this vine will not bear.

Tso pore chéh zeh wéksh shewé nah yem, kāghazūnah mah rāwerah.

Don't bring the papers until I am awake.

b. Pluperfect.

Form: Perfect Participle + **bah wum**, &c.

It only occurs in the Apodosis of certain Conditional Sentences, or independently, where there is an ellipsis of the Protasis.

(*Vide* Conditional Sentences, §§ 312, 313.)

Conditional or Optative Mood.

236

Pluperfect.

Form: Perfect Participle + **wai** or **wé**.

Uses:

1. In the true Optative with **kāshke**.

(See Optative Mood, § 198. 2.)

2. In the protasis of Conditional Sentences, expressing a condition in past time as unfulfilled.

Keh aghuḥ meṛ shewé nah wai, mā ter zhwandūna pore pah khpul khizmat kkshe sātélé woh.

If he had not died, I would always have kept him in my service.

(See Conditional Sentences for further illustrations, §§ 312, 313.)

237 Future Perfect.

This tense occurs in the Indicative only.

It is used as follows:

1. In its **strict sense**, i.e. expressing an action as going to be completed in the future prior to another action in the more remote future.

Ṣabā keh da wakhta rā nah shé (or rā nah ghelé) zeh māl serah ghruḥ lah bah telé yem.

If you don't come early to-morrow, I shall have gone off to the hills with the flocks.

Ter dérsho kālo pore dzamūng bah tso kasa mṛuḥ shewī wī?

Thirty years hence how many of us will have died?

2. Referring to the **past**, to **express assumptions**, which in English frequently take the form of 'will have' or 'must have'.

Stā jāgīr aghah wakht shewé bah wī, chéḥ lā gīrah dé nah wah shewè.

You must have been given your jagir when quite a boy (//. before your beard had come).

Da dé nah wṛumbé tā bah zeh chertah lidelé yem?

Where can it be that you have seen me before?

Teh bah da Dihli jalsè lah telé yé.

You went to the Delhi Durbar, I suppose.

Pah atah bajè bah wī telé.

He must have gone at eight o'clock.

THE CONTINUOUS TENSES.

238 This whole series of tenses existing in the English language is without a counterpart in Pashtu.

Some notion of continuous action can, however, be expressed. In some cases the attitude which is adopted in Pashtu towards temporal relationship renders any special form of diction unnecessary. Where this is not

the case, recourse is had to a periphrasis, in which the Adjective **lagi-ā** = *occupied in, busy with* is used in conjunction with a Simple Noun or a Verbal Noun.

In the Present Tense no necessity is felt for distinguishing between the momentary and the continuous conceptions; or perhaps strictly speaking the conception must always be that of continuous action. A moment's reflection will show that 'I run' in English, as opposed to 'I am running' is really a tenseless statement.

Pashtu uses only one form, that of the Present, to express both ideas. Thus :

$$\text{Zghalem} = \begin{cases} \text{I run.} \\ \text{I am running.} \end{cases}$$

In both languages the Imperfect (*I was running*) expresses continuance, while the Past Definite (*I ran*) excludes that idea, or at least presents one action as a definite completed unity (*I ran for an hour*).

A divergence of idiom throws the work of the English **Present Perfect Continuous** (*I have been running*), and that of the **Pluperfect Continuous** (*I had been running*) on to the Present and Imperfect respectively in Pashtu.

Examples :

I have been writing since yesterday.

Parūna rāse pah likelo kkshe lagi-ā yem.

or long I have been working at this (*or* having been giving him this advice).

Lah ďerè mūdè nah dé kār kkshé lagi-ā yem (*or* dā naṣīḥat werkawum).

At the time of the Mutiny the British Rule had long been existing.

Da ghader pah wakht da Angréz Serkār da ďerè mūdè nah chelédūh.

When you turned up, I had been talking to him for more than an hour.

Teh chéḥ rāghelé, yau ganṭah pore zeh wer serah lagi-ā wum o wer serah mi khaberè kawulè.

The **Future Perfect Continuous** is similarly replaced by the simple **Future**. 240

By to-morrow I shall have been living seven years in India.

Ṣabā-a pore {owwam kāl mi bah wushī (*or* wī)} chéḥ Hin-
dūstān lah rāghelé yem.

THE PREFIX **Wu-**.

241 The irregularity which this prefix manifests in its appearances is calculated to give rise to some difficulties. An attempt will here be made to examine the circumstances which determine its presence or absence.

In the first place, the Prefix **Wu-** is normally found in the following Moods and Tenses:

a. **Active Voice.**

Imperative.

Indicative { Future.
 { Past Definite.

Subjunctive Present.

b. **Passive Voice.**

Indicative Past Definite (with the Perf. Part.).

Subjunctive Present.

c. g.

Wuniwulé shuh. He was caught.

Stā raul chéh wukaté shī, no chuṭi bah derkerem.

I won't give you leave till I have examined your sheet-roll
(*lit.* when your roll is looked up (Subj.) I shall - - -).

242 **Wu-** is, however, **suppressed** in the following cases:

1. With **Derivative Verbs** in **-édul**.

Mātégī bah. It will break.

2. With the Verbs **shwul** and **keṛul** (**kawul**):

a. When helping with the base Adjective to form a tense of a Derivative Verb.

Wruk shah. Be lost (*Anglice*: Confound you!)

Zeh bah lārshem. I shall be off.

Lārshah. Be off with you.

(Note: **lārédul** is not found.)

b. When otherwise employed with an Adjective or Adverb used adjectivally.

Wer lire kah. Open the door.

Khrè pah tsang kah. Drive the donkeys to one side.

c. When compounded with **rā-**, **der-**, **wer-**.

Rāshah. Werkah.

3. It is suppressed with the Verb **shwul** when used as the Auxiliary in the Passive Voice of Transitive Verbs. (See, however, § 156.)

4. It is suppressed with the Verb **shwul**, *to be able*.

Watelc bah nah shī. He won't be able to get out.

Ghal mi niwulc nah shuh. I wasn't able to catch the thief.

5. With Verbs carrying the Separable prefixes **pré-**, **kkshó-**, **nenah-**, and **yau-**. (*Vide* § 248.)

Haghah héchere bah yé pré-na-gdi.

He will never let him go.

It is to be noticed that, with the exception of the Verbs **shwul** and **kerul**, already referred to, the prefixes **rā-**, **der-**, and **wer-** in no way affect the capacity of a Verb to take the prefix **wu-**.

Rāwāchawah. Throw (it) to me.

Kalah bah c rāwulcgī ? When will you send it to me ?

6. With the particle **mah** in the **Negative Imperative**.

Mah kerah jeltī. Don't use haste. Don't hurry.

Mah khāndah. Don't laugh.

7. Usually when a Verb and Noun, together forming a compound verbal expression, are used in the Imperative.

Mançè kah. Run.

Rā trap kah. Run here (hither).

Birah kah. Make haste. Look sharp.

Yéwé kah. Plough.

8. Many Verbs, of which the following are the chief, dispense with **wu-**,

Osédul bothul.

béwul (*ful. bé-āyem*) pātsédul.

tlul (*ful. dzum*) tsamlāstul.

drūmédul -ghlul : -rāghelem, &c.

kédul lāṛul (*past def. lāṛem*).

Many Verbs beginning with **w** :

watul (rā)wustul.

wuderédul (rā)werul.

wishtul (yau)werul.

Of these, however, **watul** and **wishtul** always take **wu-** in the Past Definite, and **pātsédul** may do so.

9. In the case of the following Verbs, the use or omission of **wu-** in the Imperative and Derived Tenses (Fut. Indic. and Pres. Subj.) is optional.

tak <u>sht</u> édul	{ tak <u>sht</u> ah wutak <u>sht</u> ah }	wutak <u>sht</u> édem, &c.
katul	{ gorah wugorah }	wukātuh, &c.
zghalédul.		
gerzédul.		
nīwul.		
wai-ul.		

10. Colloquially **wu-** is sometimes dropped in the Imperative, where there is great urgency or haste.

Wahah yé. Wahah yé. Shobelah dah.
Kill it (smite it). It's a centipede.

DUPLICATE VERBAL FORMS

243 It will have been noticed that in Pashtu the important verbal conceptions 'do' and 'become' are each represented by two distinct Verbs: **kawul** and **keṛul**, and **shwul** and **kédul** respectively.

Of these **kawul** and **kédul** are defective in certain parts, but where forms from both roots exist their employment is sometimes governed by syntactical considerations, so that while similar in meaning they are not always interchangeable.

The following is an attempt to show how the matter stands.

SHWUL AND KÉDUL

Imperative.

Shwul cannot be used with **mah**; otherwise it is preferred.

Wurānde shah but Mah wurāndé kégah.

Indicative.

Present.

Dāse	{ shī ké _ṛ }	it so occurs.
Dāse nah	{ shī keṛi }	it does not so occur, it cannot be; it is impossible.

Wākshuh diltah dēr shī. Grass grows here plentifully.
(*Peshawar* : kégi.)

Pah dé mausim kkshe spī léwanī { shī.
kégi.

At this time of year dogs go mad.

Wai-elī { shī } it is said.
kégi }

Future.

. . . bah wushī } it will be.
Wu bah shī }

Imperfect.

dāse shūh } it was so.
dāse kédūh }

Kédelem kédūh, &c., are never used in compounds, or with adjectives used predicatively.

Past Definite and all the **Perfect** tenses.

These are supplied only by **shwul**.

Past Participle, shewé.

Subjunctive.

Present.

Keh wéksh shī. If he wake.
Keh kégi, o keh nah kégi. Whether it so happens or not.

The form from **kédūl** is never used in Compounds.

Passive.

Keh wai-elī shī, *also, rarer* : kégi.

Optative (Conditional).

Keh zeh kédé, &c.

Potential, kédélé shum, &c.

Kédūl is much in favour in the *Peshawar* district. Other tribes use it little.

MOOD AND TENSE	USED ABSOLUTELY	USED IN COMPOUNDS AND WITH ADJECTIVES
Indicative.		
Present	Kawum	(-awum in Compounds) kawum with Adjectives.
Future	bah kawum bah wukereum bah wukem	bah kawum. bah kerem. bah kum.
Imperfect	kawulem, kawoh, &c. kerulem, kreh, &c.	kawulem, &c. kerulem, &c.
Past Definite	wukerelem, wuker, &c. wukuh	kerulem, ker, kreh, &c.
Perfect Tenses	keré yem, &c.	keré yem, &c.
Subjunctive.		
Present	kawum wukerem wukem kānde kā	kawum. kerem. kum. kānde. kā.
<p>The last two forms are of the 3rd Person only, and are not very common in colloquial use.</p> <p>Perfect. As in the Indicative.</p>		
Optative.	(keh mā) kawulé	
Imperative.	kawah wukerah wukah	kerah. kah.
Participle.		
Perfect	See Perfect Tenses above.	
<p>The form kawulé exists, but is only used in conjunction with the Verb shwul = <i>to be able</i>.</p>		

THE VERBAL CONCEPTIONS 'GO' AND 'COME'

245

To express the notion of 'going', forms are in Pashtu drawn from four distinct Verbal Roots. These are: **tl-**, **ghl-**, **shw-**, and **lār-**.

MOOD AND TENSE	USED ABSOLUTELY	USED IN COMPOUNDS AND WITH ADJECTIVES
	TO GO	TO COME
Imperative.	dzah } lārshah } go	rādzah } rāshah } come.
	But always: mah dzah don't go	mah rādzah don't come.
Indicative.		
Present	dzum	rādzem. rāshem.
Future	bah dzum bah lārshem	bah rāshem.
Imperfect	tlem	rātelem.
Past Definite	lārem	rāghelem.
All Perfect Tenses (of all moods)	telé yem, ¹ &c.	rāghelé yem, &c.
Subjunctive.		
Present	dzum lārshem	rāshem.
Optative.		
Imperfect	telé	rātelé.
Pluperfect	telé wé	rātelé wé.

THE FORMS SHTAH AND DĒ

246

The distinction between these Verbs, rendered in English alike by 'is', 'are', is that **Shtah** expresses the idea of existence, while **dē**, **dī** are merely copulative or appositional.

ksheh serī dī

they are good men.

ksheh serī shtah

there are good men.

¹ In some localities **Lār yem** is also used for the Present Perfect.

Mā tsakhah yau dé. I have **one**.

Mā tsakhah yau shtah. I **have** one.

Pah bāzār kkshé garīsāz nīstah.

There is no watchmaker in the bazar.

Garīsāz bāzār kkshé nah dé.

The watchmaker is not in the bazar.

Shtah and **nīstah** properly only apply to absolute existence but they are frequently used with a merely local significance.

Adam Khān pah kor kkshé shtah (*or* dé)? Nīstah. Chertah bāher telé dé.

Is Adam Khan in the house? No (he is non-existent in the house), he has gone out somewhere.

Dó and **dī** are sometimes used after **shtah** and **nīstah** to give emphasis.

Ṭopak mi shtah dé. Bas, kārtūsūnah nīstah.

I have a rifle. It is only cartridges that are wanting.

Wādūh dé shtah? O, wādūh mi shtah dé.

Are you married? Yes, I am.

(Note that the form **dó** is used even when the subject is Feminine.)

CHAPTER VII

VERBAL PREFIXES

In Pashtu there are a number of particles which may in certain cases be prefixed to Verbs. These prefixes produce a distinct modification in the meaning of the Verb. 247

They fall into two classes :

1. Adverbial.
2. Pronominal.

Adverbial Prefixes.

A number of these have no independent existence, and have become so closely connected with the Verb that neither in practice nor in thought are they separated from it. The combination forms for all purposes a simple Verb. Such inseparable prefixes are :

ā-	in	ā-chawul	Imperative	wāchawah.
āl-	in	āl-watul	Past Def.	wālwat.
prā-	in	prā-natul	&c.	
bo-	in	bo-tlul		
jār-	in	jār-watul		

It is unnecessary to consider these further.

The following prefixes are not thus intimately united to the Verb : 248

pré-	nena-		
kkshé-	yau-	or	yo-

While precluding the appearance of the prefix **wu-**, they are yet so easily dissociated from the Verb as to admit of the interposition of the negative **nah** and of some other particles in favouring circumstances.

The Verbs which assume these prefixes are few ; the principal are given below :

pré- :

pré-	$\left\{ \begin{array}{l} \text{kshodul} \\ \text{kshowul} \\ \text{gdah (Imper.)} \end{array} \right\}$	to let go.
------	--	------------

pré- :

pré-kerul	to cut down, through.
pré-watul	fall.
pré-éstul (pré-bāsah, Imper.)	throw down.

kkshé :

kkshé {	kshodul	place.
	kshowul	
	gdah (Imper.)	
kkshé-nāstul	sit down.	
kkshé-nawul	cause to sit.	
kkshé-mandul	cram <i>or</i> force into.	

nena- :

nena-éstul (nena-bāsah, Imper.)	bring inside.
nena-watul	go inside.

yau-

yau-werul (yo-sah, Imper.)	carry away.
----------------------------	-------------

249 Pronominal Prefixes.

These are confined to the forms **rā**, **der**, and **wer**, the use of which as pure Pronouns has already been dealt with. (*Vide* § 105.)

It will be remembered that as Pronouns they appeared to be devoid of any case value, except in so far as they cannot be used as Nominatives or Accusatives; and that they are in consequence always accompanied by some determining Pre- or Post-position which imparts to them a case-significance.

In composition with Verbs, on the other hand, these Pronouns seem in general to carry an inherent Dative sense. All the Verbs with which they are found allied, indicate or postulate 'motion towards', and if this was not the primary conception of the Dative in the Primitive Indo-Germanic speech, it was a very early development. This would seem to favour the theory that these forms were first employed in the language as Datives.

rā-kerul	to make (to move) to me.	to give me.
der-légul	send to you.	send you (something).
wer-āḥawul	throw to him.	

So far, however, has the original force of the prefixes been weakened, that additional pronominal datives are frequently used.

This is usually done for emphasis and most commonly in the case of Compounds with **kerul** = *give*.

mālah rākah	give to me.
dertah bah derwulégem	I shall send (it) to you.
werkah wulah	give it to him.

It is natural with the **wer-** Compounds that an explanatory Dative should be added, wherever the attendant circumstances do not make the identity of the 3rd Person, the **wer** clear.

The value of the **der-** and **wer-** in Verbal Compounds has remained **250** unaltered; not so in all cases that of **rā-**. In the force of this last prefix a curious development may be noted.

The first enlargement of scope to be remarked is that of 'to me', 'to us' into 'towards me', 'towards us'.

Spé rāpréḡdah.

Loose the dog (so that it may come to, *or* towards me).

There is a very close relation between the notions of the Dative 'to me' after a verb of motion (Latin usually *ad me*; Greek *παρά με*, *πρός με*) and 'hither'. Thus in English we say: 'bring it here', with almost the same meaning as: 'bring it to me'.

The same relation reversed has in Pashtu produced the double sense of **rāwerah** = 1. bring it to me;

2. bring it here,

and the result has been that in a large number of Verbal Compounds **rā-** has come, totally or partially, to lose its personal signification, and to acquire that of an Adverb of place.

In some cases, as in that of **rāwerah-**, **rā-** may be able to express either force.

Mākshām bé-ā (mālah) rāshah.

Come again in the evening (*or* come to me again . .).

Stā da mulāqāt dapārah awwal rāghelē wum, lékin teh nah wé.

I came (here) before to see you, but you weren't here.

Rā- conveying also the modified notion of 'towards', as well as the **251** complete notion of 'to', it comes to be able to express the idea of return from a more or less remote situation.

Da kamar nah chéh rākūz shewé wum, mālūmah shwah chéh wazmè mi pātè shewī dī. Bé-ā werpase wukhatelem.

When I had come down from the cliff I found I had left my ammunition behind, so I went up again to get it.

Da Chīn nah chéh rāstanédelū . . .

When we returned from China . . .

252 Having arrived at the point at which *rā-* has become synonymous with 'hither', the next step to be noticed is the transference of the locality to which the implied 'here' is made applicable.

The course of evolution may be briefly stated thus :

'Here' is determined by :

1. The present situation of the speaker.
2. The locality with which the speaker is considered as particularly associated.

3. In cases of narration, where attention is withdrawn from the speaker and directed to the subject of the narrative, the locality of that subject, or that towards which he holds the relation described under (2) above. (Cp. use of English 'come': I shall come to dinner . .)

These extended applications of *rā-* are to be found only with Verbs of actual 'going' and 'coming'.

The following examples illustrate the use of *ra-* as described in (2) and (3) above :

Zeh kor lah chéh bī-ertah rāghelem, dāse khushé prot woh.
Rānanawatelem; pah kkshé khāli woh.

When I returned to my house it was standing deserted.
I entered it and found it empty (*i.e.* it was empty inside).

Mazal mi béshāna keré dé, lékin khpuł waṭan lah nah yem
rārasédelé.

I made a very long day's journey, but I didn't reach my
own country.

Faudz chéh yé baré wākhist qérè tah rāwūgirzéduh.

When the troops had won the day they returned again to
their own camp.

Chéh ṭol haltah pah majlis kkshé nāst wū, yau seré girandé
rāghé; sctor o kshpè abelè woh.

When they were all sitting there together (*or* in council)
a man came up in a hurry, bare-headed and bare-footed.

It is to be noted that the use of *rā-* in the above instances is by no means essential.

Cp. Chéh tsok nizhdé { *rāshī* } haghè muḡè zer khpuł sūro tah
{ *wershī* }
{ *rānana-ūzī* }
{ *nena-ūzī* }

When any one comes, *or* goes, near them the rats quickly
betake themselves to their holes.

(The point of view being either that of the rats or of the observer.)

In some cases the inherent sense of the verb requires that **rā-** be referred to the subject, and endows it with a **reflexive** force. This will be patent from the following :

rāghwokshtul	to summon to oneself.
rābalul	to call to oneself.
rākshkul }	to pull towards oneself.
rākāgūl }	
rāprēgdul	to allow to approach oneself (sometimes).

Pakah zor serah rākāgah.

Pull the punkah hard (towards yourself).

Morchah yé niwulè dah, o khadzè kūhī tsakhah hum nah rāprēgdī,
chéh obuh rāwubāsī (or rāwukāgī).

They have occupied the line of entrenchment, and will not even let the women approach the well to draw water.

There remain some instances of the use of **rā-** of which it seems impossible to give any rational explanation. The sound is grateful, perhaps, to the Pathan ear, and it is possibly introduced on euphonic grounds. In the following example, has it any connexion with the phenomenon curiously named by grammarians the Ethic Dative ?

Sandāh rātsamlawah, chéh bār pé wāchawū.

Make the buffalo (bull) lie down (for us ?), so that we may load it.

The foregoing remarks on the employment of **rā-**, **der-**, and **wer-** as prefixes are put forward merely as suggestions, and with all due reserve. The subject is full of difficulties.

For convenience of reference a list of the Verbs which are most commonly found in composition with these prefixes, is subjoined :

Rākerul }	{	to give to me, to us.
derkerul }		give to you (Sing. and Plur.).
werkerul }		give to him, or them.
	{	give (in a general sense).
rātlul }	{	come to me, to us.
		come.
dertlul }		go to you.
wertul }		go to some third person or place mentioned.

rā- der- wer-	āstawul	to send to . .
	āchawul	throw to . .
	khatul	arrive at, reach . .
	rasédul	ascend to . .
	küzédul	come, go down to . .
	légul	send to . .
	wɾul	bring to . .
	wustul	conduct to . .
rā- wer-	jārawul	return to . .
	ghwurzawul	throw to . .
	nenawatul	enter into . .
rā-	ākhistul	take, fetch . .
	balul	summon . .
	prékshowul	let go towards me, &c.
	préwatul	fall . .
	takštédul	run away . .
	ūtawul	lower . .
	khézhawul	raise . .
	kshkārédul	appear . .
	kshkul (Imper. rākāgah)	pull . .
	ghwurzédul	fall . .
	ghwokshul	send for . .
	girzédul	turn, return . .
	lwédul	fall . .
	mārawul	break. <i>Vide</i> §§ 155, 158, 162
	mandè kawul	run . .
	watul	come out . .
	(w)éstul (Imper. wubāsah)	draw out . .

The varying force of **rā-** in the last series is to be deduced from the nature of the Verb and the conditions stated in the preceding paragraphs.

This list affords only a general indication of the prefixes referred to. **Rā-** may really, I believe, be used with any Verb of motion; while occasional instances of the use of **der-** and still more of **wer-** with a large number of Verbs will be met with.

The instinct for the employment of these prefixes, more especially in cases of the nature described in § 254 can only be acquired by paying careful attention to the language as it is spoken.

THE ORDER OF THE COMPONENT PARTS OF COMPOUND TENSES.

Normally the Verb stands at the end of a sentence. In the Compound Tenses, the Auxiliary **yem**, **wum**, &c., follows the Participle; e. g. **telé dó**. 256

When, however, the Negative Particle **nah** is present, the Auxiliary may precede the Participle. E. g. -

Telé nah dé or Nah dé télé.

In the Passive Voice, **shwul** always follows the Participle of the main Verb. In the Compound Tenses of the Passive, the Auxiliary **yem**, **wum**, &c., may, when the Negative **nah** is present, be placed with it either before **showé** or the main Verb.

Zeh lā wajelé shewé nah yem	} I have not yet been killed.
Zeh lā nah yem wajelé shewé	
Zeh lā wajelé nah yem shewé	

THE ORDER OF THE VERB AND ITS ADJUNCTS.

The practice governing the arrangement of Particles directly dependent on a Verb, among themselves and with reference to any Separable Verbal Prefix, is somewhat intricate, and deserves attention. It may best be studied by examining the range of possible combinations. 257

Before proceeding to such an examination, it will be convenient to name the Particles in question, and to enunciate certain principles and limitations to which each is subject.

These principles and limitations will subsequently be illustrated by examples.

The particles with which we have to deal are the following :

1. **Bah** Future Particle.
2. **nah** Negative Particle.
3. $\left\{ \begin{array}{l} \text{mi} \\ \text{dó} \\ \text{yé} \end{array} \right\}$ Personal Pronouns (Accus. and Agential Cases).
4. **wu-** Verbal Prefix.
5. The Adverbial Separable Prefixes: **pré-**, &c.
6. The Pronominal Prefixes: **rā**, **der-**, **wer-**.
7. The Particle of Negative Command: **mah**.

258 We now proceed to the first four items of this list :

1. **Bah.**

- a.* **Bah** cannot begin a sentence.
- b.* It normally precedes the Verb.
- c.* When the subject is expressed, it is commonly placed immediately after it ; but it enjoys considerable freedom of position.
- d.* When it occurs in a Compound Tense, it is not infrequently placed immediately before the particular Auxiliary to which it pertains.

2. **Nah.**

- a.* **Nah** in Simple Tenses prefers to be placed immediately before the Verb.
- b.* In Compound Tenses it usually immediately precedes the Auxiliary, or the logically last factor thereof if the Auxiliary is in a Compound Tense.
- c.* Where the Verb carries the prefix **wu-**, **nah** is placed between the prefix and the Verb.
- d.* **Nah** is anteposed :
 - (1) to a position immediately following the (expressed) subject, for emphasis ;
 - (2) to the head of the sentence, when necessary to cover **bah**, or **mi**, **dé**, **yé**.
- e.* **Nah** is occasionally placed after the Simple Tense of an Intransitive Verb standing alone.

3. **Mi, dé, and yé (é).**

These cannot begin a sentence : otherwise they have considerable freedom of position.

4. **Wu-**

- a.* When the Verb is preceded by any word, other than those under consideration, **wu-** adheres to the Verb. To this there is one exception ; it admits the interposition of **nah**.
- b.* When the Verb is not so preceded, **wu-** is separated from it to admit the insertion of **bah**, **mi**, **dé**, **yé**, and **nah**.
- c.* When the sentence is negative and **nah** has been anteposed there is a tendency to drop the **wu-**.

The following examples show in parallel columns the arrangement when the Verb is preceded by an independent word (here the subject **zeh**), and when it is not so preceded. 259

Present.

zeh n' ākhelem.

(*I do not take.*)

zeh é n' ākhelem.

zeh nah é ākhelem.

(*I do not take it.*)

n' ākhelem.

nah é ākhelem.

n' ākhelem yé.

Future.

zeh bah wākhelem.

zeh bah wā n' ākhelem.

zeh bah é wākhelem.

zeh bah w' é ākhelem.

zeh bah é wā n' ākhelem.

zeh é bah wā n' ākhelem.

zeh nah bah é ākhelem.

wā bah ākhelem.¹

wākhelem bah (*common only*
with Verbs lacking wu-
as dzum bah).

wā bah n' ākhelem.

wā bah é ākhelem.

wā é bah ākhelem.

wā bah é n' ākhelem.

nah bah é ākhelem.

Past Definite.

zeh é wunīwulem.

(*he seized me.*)

zeh é wu nah nīwulem.

zeh nah é nīwulem.

wu é nīwulem.

wu é nah nīwulem.

wu nah é nīwulem.

Present Perfect.

zeh é nīwulé yem.

(*he has seized me.*)

zeh é nīwulé nah yem.

zeh é nah yem nīwulé.

zeh nah é nīwulé yem.

nīwulé yem.

nīwulé yé nah yem.

nah yem yé nīwulé.

nah é nīwulé yem.

(*In the case of mi with the 3rd Pers. of the Verb, the following arrangement is permitted and is preferred to that last given :
nah mi dī wai-elī (nam' dī wai-elī) I have not said.*)

¹ The change of *wu* to *wā* appears to be due to the influence of the verbal prefix *ā-*, which was probably originally separable. It will be noted that the *ā-* maintains its position in direct association with the verb, and therefore appears to be duplicated. The grammars and dictionaries, however, give '*wā bah khelem*'. This is logical if the prefix is really separable, which I question.

Similarly the **Pres. Perf.** and the **Pluperf. Subjunctive**.

Future Perfect.

zeh bah é nīwulé yem.

(*he will have caught me.*)

zeh bah é nīwulé nah yem.

zeh bah é nah yem nīwulé.

zeh nah bah é nīwulé yem.

nīwulé bah yé yem.

nīwulé bah é nah yem.

nah yem bah é nīwulé.

nah bah é nīwulé yem.

260 Next to be considered are the

Adverbial Prefixes.

Pré-, k̄kshé-, nena-, and yau-.

a. When a Verb carries any one of these prefixes **wu-** is not found.

b. When the Verb stands unaccompanied by any word excepting those particles under consideration, the particles **bah** and **nah** and the Pronouns **mi**, **dé**, **yé** are generally interposed between the prefix and the Verb. E. g.

Pré bah é nah gdem.

K̄kshé mi nah k̄sho.

Yau mi w̄r̄uh.

Yo é sem?

I will not let him go off.

I did not put (it) down.

I carried (it) away.

Am I to take (it) away?

c. Where the Verb does not so stand alone, only the Negative Particle **nah** can be interposed between the prefix and the Verb, and even **nah** may be placed first and the prefix remain united to the Verb.

Nizhde bah é pré nah gdem. }

Nizhde bah é nah prédem. }

Bé-ā mi yau nah w̄r̄uh.

I will not let him come near.

I did not take it away again.

d. In the Compound Tenses the prefix is **inseparable**, and the procedure is as with the Simple Verb.

Wunah mi prékerè nedah.

Prékerè mi nedah.

I did not cut the tree down.

I did not cut (it) down.

261 **Pronominal Prefixes.**

rā-, der-, wer-.

These particles when joined to Verbs in no way interfere with the natural power of the latter to take the prefix **wu-**, except in the case of the Verbs **ker̄ul** and **shwul**.

They follow the same laws as the Adverbial Prefixes **pré-**, &c., with this difference that even in the presence of an outside word (such as an expressed subject) they may be placed in front of all the particles with which we have just been occupied.

Zeh <i>rā bah é</i> <i>wu nah ghwārem</i> .	I shall not send for him.
Diltah bah : <i>wu nah ghwārem</i> .	I shall not send for him here.
<i>Rā w' é bah nah ghwārem</i> .	(I) shall not send for him.
<i>Rā wu bah é nah ghwārem</i> .	
<i>Nah bah é rāwughwārem</i> .	
<i>Héts rā é</i> <i>wu nah ghwoksh̄t</i> .	He asked for nothing.
<i>Rā wu é nah ghwoksh̄t</i> .	He did not ask for (it).
<i>Rā é</i> <i>wu nah ghwoksh̄t</i> .	
<i>Rāghwoksh̄té yé nedé</i> .	He has not asked for it.
<i>Nedé yé rāghwoksh̄té</i> .	
&c.	&c.

Where these prefixes are attached to Verbs already bearing an Adverbial Prefix, some degree of uncertainty arises. Fortunately there are only a few Verbs with which this happens (e.g. **préwatul**, **nena-éstul**, **nena-watul**). 262

All that can be said is, that the Adverbial Prefix will sometimes admit **nah**, **bah**, **mi**, **dé**, **yé** between itself and the Verb; and that the Pronominal Prefix may be separated from or remain united to the Adverbial. For example:

<i>Rā é nenabāsah</i> .	Put it in.
<i>Rā nena é bāsah</i> .	
Zeh bah é { <i>rā nah nenabāsem</i> . <i>nah rā nenabāsem</i> . }	I shall not put it in.
<i>Rā é bah nenabāsem</i> .	(I) shall put it in.
<i>Rā pré bah é nah gdi</i> .	He will not leave it for me.
<i>Rā pré yé nah ksho</i> .	He did not leave it for me.

The above are only specimens; they by no means exhaust the permitted combinations.

The Particle of Prohibition.

263

Mah.

Mah occurs only with the Imperative (but cp. § 186), and **wu-** is suppressed in its presence.

The normal position of **mah** is immediately in front of the Verb. When, however, it is intended to prohibit what is already happening or

is anticipated to be on the point of happening, **mah** may follow the Verb. The reason of this is obvious, emphasis being thrown on a word by moving it out of its natural position.

It should be mentioned that the Accusatives **mi**, **dé**, **yé** are inserted between **mah** and the Verb, whether the one or the other precedes.

Mah é ākheleh. }	Don't take it.
Ākheleh é mah. }	

Where there is an expressed object, emphasis may lie either on the object or on the verb, or there may be no special emphasis.

When the emphasis is on the Verb, the object is placed after the Verb; otherwise the Verb naturally comes last.

Paisè mah ākheleh.	{ Don't accept money, <i>or</i> Don't take <i>piece</i> .
Mah ākheleh paisè.	
	Refuse to accept any payment.

264 In the case of Verbs with Adverbial Prefixes, **mah** as a rule stands outside the combination. Thus :

Mah prégdah, prékerah, nenabāsah, kkshénah, kkshémāndah, yosah.

Pré mah gdah is, however, common ; and **pré mah ūzah** and **nena mah ūzah** also occur.

Note the accommodating nature of **yé** in regard to its position.

Mah é prédah, prédah é mah (*supra*), pré yé mah gdah.

The form **kkshé**gdah (kkshékkshodul = set down) does not occur with **mah**. It is replaced by the simple **gdah**.

Lokshé mah gdah. Don't put down the dish.

Mah always remains outside a combination containing a Pronominal Prefix.

Mah é rāghwārah. Mah é rāprégdah, &c.

CHAPTER VIII

THE PRE- AND POST-POSITIONS

BEFORE proceeding to the consideration of the Adverb, it is necessary to obtain a more exact knowledge of the meaning and use of the Prepositional and Post-positional Particles. One of their principal functions is, in composition with Nouns and Adjectives, to supply adverbial expressions. 265

A moment's reflection will recall many parallel instances in English, where what are now considered Adverbs are in reality compounds of Nouns and Prepositions. In English, indeed, the principle has been carried farther than in Pashtu, and the Noun and Preposition have frequently become amalgamated, e.g. *inside*, *indeed*, *ashore*; and to similarly constructed compounds where fusion has not taken place there is no limit, e.g. *with pleasure*, &c.

In Pashtu, however, the formation of adverbial compounds is far from being the sole duty of these particles.

We have already seen in treating of the Noun, that the aid of certain Pre- and Post-positions is called in, in order to show case variation. Between the oblique cases of Nouns and adverbial expressions there exists no radical distinction, except in the case of the Genitive, which is adjectival rather than adverbial. We have seen that some of these particles are associated with significations which we are accustomed to identify with certain cases, and in recognizing a Genitive, Dative, and Ablative we have incidentally disposed of the particles **da**, **tah**, and **lah**, and **lah** . . **nah** and its variants (§§ 29, 36, 49 ff.).

The following now remain for consideration :

Pah	pas.
serah	pase.
pah . . serah	ter.
pah . . <u>kkshé</u>	pré.
pah . . bānde	pore.
tsakhah	bé.
dzine	depārah.

Nerikh yé pah tso mātégī ?	What are the current rates for it ?
pah qaher shwul	to become angry.
pah 'azāb shwul	to be in distress.
pah ser shwul	to come to an end.
pah qadam	at a walk, at a foot-pace.

(See also the Adverbs, § 285.)

Serah = *With, along with.*

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Serah follows the Noun, which is properly preceded by **pah**. **Pah**, however, is frequently slurred over or omitted in speaking. The Noun is put in the **Formative**.

Serah denotes :

1. **Accompaniment**, whether of person or circumstance.
2. **Means**, where attention is directed rather to the manner than the instrument, i. e. where the phrase approximates more or less completely to an Adverb of Manner. In this case **pah** is usually expressed.

Serah cannot be used with **yé**, &c.

It is in constant use with **rā**, **der**, **wer**, in which cases **pah** is not expressed.

Examples :

1. Zeh noro serah wulār wum. I was standing with the others.
 Mā serī serah wādah wukah.
 I made an agreement with the man.
 Jirgè serah dèrè pastè khaberè mi kerī dī.
 I talked very mildly (said very soft things) to the jirga.
 Polis serah madad wukah. Help the Police.
2. Tā pah lo-ī hikmat serah dā topak joṛ keré dé.
 You have made this rifle with great skill.
 Pah zulm serah khpuḷ kor yé ābād keré dé.
 He has established his prosperity by means of great violence,
 or the establishment of his prosperity was attended with
 injustice or force.
 Pah khushhālai serah lār. He went off rejoicing.
 (Pah) itipāq serah. By chance.
 Pah shumār serah wākhelah. Take them by toll.
 Da Serkār pah hukem serah. By Government orders.
 Dzmā zṛuh (or ṭab'ah) nah lagī werserah.
 I don't cotton to him (take kindly to him).

269 **Serah** has sometimes a sense of *towards, in regard to*, as occasionally has 'with' in English.

Werserah mi dĕrah khwāri kerĕ dah.

I have taken great trouble with him.

In a similar sense it occurs after certain **Adjectives** and **Nouns**. The principal of these are :

Adjectives :

Balad	acquainted with.
khushĥālah	pleased with.
khapah	annoyed with.
wāqif	acquainted with.

The same relationship is sometimes presented from a somewhat different standpoint by means of the particle **bānde** (*vide* § 273). **Khushĥālah** and **khapah** also take the plain Ablative (*vide* § 51 and foot-note).

Nouns :

Kīnah	spite against.
'akas	grudge against.
madad	help + acc.
koshish	pains with.

Also Zor, zulm, ksheh, bad, &c.

These Nouns are used with the Verb **kawul**, and the first two also with **lirul**, they are then usually accompanied by **serah**.

Serah is sometimes accompanied by the Genitives as in the compound phrases :

serah da dé = all the same, nevertheless.

serah da dé chĕh = in spite of the fact that . . .

see also § 284. 1.

270 **Kkshé** = *In, inside, within, among, into, in the course of.*

Kkshé is used of **Place** and **Time**. It is equivalent to a Locative Case, but it is also used with Verbs of Motion with the meaning of 'into'.

Kkshé follows the Noun, **pah** preceding it. In colloquial **pah** is very commonly omitted.

The Noun, when in the Singular, usually preserves its Nominative form ; when in the Plural it is always put in the **Formative**.

Kkshé is not used with **yé**, &c., nor with **rā**, **der**, **wer**.

Place.

(Pah) <u>kshār</u> (كشار) <u>kkshé</u>	in the town.
Kotah <u>kkshé</u> nenah	} inside the house.
Nenah pah kotah <u>kkshé</u>	
Pah wer(a) <u>kkshé</u>	in the doorway.
Pah khémah <u>kkshé</u> nenawat	he went into the tent.

Time.

(Pah) lug sā'at <u>kkshé</u> .	in a short time.
(Pah) dé shpo wradzo <u>kkshé</u>	nowadays.

Note the common phrase :

Pah dé mandz <u>kkshé</u>	{ in the meantime. { at this juncture.
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Extended Uses.

271

Among, &c. :

Pah Yūsūpzo kkshé prot dé. Haltah kaḍah yé keṛè dah.
He is living among the Yusufzai. He has moved his house-
hold there.

Pah dé khalqo kkshé dāse dī chēh pah badaī kkshé khadzè madzè,
wurkī murkī, khrūh, spī, her tseh wulī ; shai hum nah prēdī.

Among these people it is customary in feuds to shoot every-
thing, women and children, donkeys and dogs. Nothing is
spared.

Da Kābul pah sind kkshé Dakè tsakhah dūrè jālè maujūdè wè.

There were a large number of rafts on the Kabul River at
Dakkah.

Pah gham kkshé in grief.

Pah tlo kkshé in the course of going, on the way.

Pah kkshé is used independently as an Adverb, in the sense of
inside.

Tseh nīstah pah kkshé. There is nothing inside (it).

Sérai dah ; da kiliwālo ḥaq pah kkshé nīstah.

It is land-which-has-been-made-a-religious-bequest ; the
people of the village have no rights in it.

Kkshé is also used as a Noun in the expression :

Da kkshé-a.

From the inside, i. e. (from the Afridi point of view) from
the direction of India.

272 **Bānde** = *On, upon* (literal and figurative).

Also to denote **Indirect Means** or **Agent**.

Bānde follows the Noun, which is frequently preceded by **pah**, though that particle is really redundant.

It can be used with **yé** (but not with **mi** or **dé**) giving **pé bānde**; and it is in common use with **rā**, **der**, and **wer**. With these latter **pah** is omitted.

Bānde is accompanied by the **Formative** of the Noun.

Examples :

(Pah) mez bānde on the table.

(pah) nokeraï bānde on duty.

(pah) tsaukai bānde on sentry go.

Dzmā pah nāmah bānde da'wah yé keṛè dah.

He has lodged a complaint against me (upon my name).

Werbānde halah wukeṛah. Make an assault on them.

Da mukhbir pah khabero bānde, Polīs aghuḥ nīwulè dé.

The Police have arrested him on the information of an informer.

Mūṅ bānde chéḥ mèrbānī (مهربانی) wushī.

Let us be granted a favour.

Pah jināzè bānde qér kherts lagī.

A lot of expense is incurred on a funeral.

(A funeral is an expensive business.)

273 In the following **Bānde** denotes **Means** :

(Pah) koshish bānde kār serānjāmégī.

Work is carried to completion by effort.

In the following it denotes **Agent**. This is the regular idiom answering to the English 'to have a thing done by . . .'

Pah dirzī bānde niwè jāmè wukeṛah.

Get the tailor to make you new clothes.

Used of **Time**.

Khpul tārikh bānde ḥāzīr shuḥ.

Come back on your own date (i. e. on the proper date).

Lānde bānde is used as an Adverb meaning *over and under, upside down*.

Bande is used in dependence on a few **Nouns** :

Koshish }	mīnah, &c.
khi-āl }	

and some **Adjectives** :

Khaber	informed of.
mai-in	fond of.
poh } (pohe) }	(: pohédul)
khushhālah	understanding + Eng. accus.
khapah	pleased with <i>or</i> at.
sābit	angry with <i>or</i> at.
	proved against.

(Cp. Ablative Case, § 51, and foot-note, and **Serah**, § 269.)

Dzinah, Dzine = *From (among)*.

274

(Not used in the Peshawar District, but used by the Afridis, Shinwaris, &c.)

Employed chiefly in combination with **wer** and **té (ter)**. (*Vide* § 279.)

Wer dzinah }	dér bandī-ān mū wākhistul.
Té dzine }	

We took a large number of them (from among them) prisoner.

The latter part of the word :

werchine }	outside (a door)
werchine }	

is probably identical with this **dzine**.

Tsakhah, Khatsah = *Beside (in immediate propinquity to)*.

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= *In possession of*.

= *To* (of motion towards persons only).

It follows the Noun which is put in the **Formative**.

It is used with **rā**, **der**, **wer** ; but not with **yé**, &c.

Dīwāl tsakhah wuderégah chéh zeh tsérah dé wukāgem (*or* wukshkem).

Stand up against the wall till (in order that) I take your photograph.

Hotī Mardān tsakhah nizhdé dé.

Hotī is close alongside of Mardan.

(But :

Dwārah kilī serah nizhde dī.

The two villages are close to each other.)

Mā tsakhah us dastī rūpai-è nīstah.

At the moment I haven't any cash on me.

Rākhatsah kherts nīstah. I have no money for expenses.

Kunjī-ānè chā tsakhah dī? Who has the keys?

Banī-ah tsakhah lārshah o dwah séra ghwarī tré wākhelah.

Go to the Baniya and get two seers of ghi from him.

276 **Pas** = *After* (only of Time).

Pas either follows the Noun, which then preserves its Nominative form, or precedes the Noun which is then put in the Ablative.

It cannot be used with **rā**, **der**, **wer**, or **yé**, &c.

Aghah pas after that.

Owwah wradzè pas	} bé-ā rāshah.
Pas da owwo wradzo nah	

Come again after a week.

Pas following its Noun ought probably to be regarded as an Adverb.
Cp. the English: 'a week later'.

277 **Pase** = *After* (only of Place), *behind*, *in pursuit of*.

It follows its Noun which is put in the **Formative**.

It is used with **rā**, **der**, **wer**, but not with **yé**, &c.

Mūng werpase rawān shū. We set off after them.

Yau būl pase koṭè tah wukhot.

One after another they went up on to the roof.

Changhalah werpase maṭīzah shwulah.

The bride eloped with him.

Khpul khpul seṛī pase 'kawer' shah.

'Cover off' (*Milit.* each rear rank man place himself directly behind his front rank man).

Ghalo pase chighah rāwatè dah.

A hue and cry has been raised (i. e. a pursuing party has gone out) after the thieves.

Kshkār pase bah dzuma.

I shall go out after game (i. e. I shall go for a shoot).

Extended Uses.

278

Serî pase Serkâr pîndzah anê da wradzê mazdûrî werka-î.

Government allows pay at the rate of 5 annas a day per man.

Mê-âsht mê-âsht pase hisâb kégî.

Accounts are made up every month (i. e. at intervals of a month, *or* month by month).

It might perhaps be claimed that **pase** is here used of Time, but the conception is rather one of sequence.

Khadzo pase dêrah duni-â yê şerfah (*or* berbâdah) kerê dah.

He has thrown away much money on women.

The following are worth noting as very common expressions:

Dzawâb mi werpase lêgelê dé.

I have sent for them (*or* him) to come.

Pah lârî bāndê zeh bah werpase wurasem.

I shall overtake them on the road.

Ter = 1. *To, up to* (of Time or Place).

279

It precedes its Noun, to which a final -a (Zabar) is added when it ends in a consonant. The Noun is very commonly followed by **pore**.

It does not combine with **râ**, **der**, **wer**, or **yê**, &c.

(Lâ) ter osa	}	up to now, until now.
Ter osa pore		

Ter dé hada pore	to this point, extent.
------------------	------------------------

Ter pozê shwul	}	(to come to the end of one's resources. to be exasperated. (pozah = nose.)

Ter = 2. *From*.

With this meaning it occurs usually in composition with **yê** in one of the following forms:

Tré	}	from it (<i>or</i> them).
té		
ténah		
té dzine		

Tré dêrah gatah mi wushwah.

I have made great profit out of it.

The Afridis and Shinwaris use **ter** alone, as:

Aghûh ter îse kah. Separate it from the rest.

Qarez mi ter âkhisté dé. I have taken a loan from him.

Wu ter lagawah mékh.	}	Fix a nail to (<i>li</i> , from) it.
Mékh wulagawah ter.		

Ter is sometimes used in conjunction with **lānde**, in the sense of *below*.

Ter wunè lānde. Below the tree.

This combination is also, like **ter**, sometimes used alone.

Zeh ter lānde shwum. I came underneath it.

280 **Pré** = *On it, on them, &c.*

Pré appears to be a Preposition **par** (not found alone) + **yé**. Some munshis make **pó** (*vide* § 266) a derivative of **pré**, on the analogy of **té** and **tré**.

Pré does not combine with any other Pronoun or Noun, but it occurs as a Verbal Prefix. (*Vide* § 248.)

Kshéh zor pré wushuh.

Much force was applied to it (*or* him).

It occurs most frequently in the phrases :

Pré bānde upon it, &c.

Pré dapāsa on the top of, over it, &c.

Sind lo-é dé o pré bānde pul terélé dé.

The river is big and a bridge has been made over it.

Pah jālah kkshe murghai hā (hagai) ācha-i o bé-ā pré dapāsa
kkshénī tso chéh bachī nah (w)ūzī.

Birds lay their eggs in nests and sit on them till they are hatched.

281 **Pore** = *Up to (of Place or Number), until.*

Pore follows its Noun, which is put in the **Formative**. When the Noun ends in a Consonant a euphonic **-a** (Zabar) is added to it. **Pore** is very frequently used in association with **ter**.

Yé, &c., are not used with **pore**, nor are **der** or **wer** ; but **rāpore** is common in this as well as in its adverbial sense. (*Vide* § 293.)

Shpag sawa pore bah wī.

They must amount to some six hundred.

Khwerā pore wuraséd.

He reached the nullah.

Pore is used with **khandul**, *to laugh at*, and after Verbs signifying 'to fasten to'.

Serī pore khāndī, chéh dāse ka-i.

They laugh at a man who does a thing like that.

Mékh pore zhwaṛand é kah. Hang it on the nail.
 Da perī yau ser dā kunḍah pore wulagawah.
 Make one end of the rope fast to this hook.
 Skhé mogī pore wuterah. Tie the calf to this peg.

Bé = *Without, except.*

282

Bé precedes the Noun which is put in the **Ablative** Case.

Bé is not used with **rā**, **der**, **wer**, nor with **yé**, &c.

Bé da tāqīqāt (تَحْقِيقَات) nah rīkshīf-ā o derogh nah mālūmégī.
 Without inquiry what is true and what is false cannot be
 distinguished.

Bé da ḍuḥ nah buḥ werārūḥ mi nīstah.
 Except this one I have no (other) nephew.

The use of **bé**, which is probably a late importation from Persian, is not much favoured. It is usually easy to find appropriate circumlocutions.

Bé gives the Conjunctional phrase:

Bé da dé nah chéḥ . . Unless. . .

Bé is frequently allied with Nouns to form adverbial expressions. In these cases the Ablative is dispensed with, and the Nominative form of the Noun is used, a euphonic **-a** (Zabar) being added after a final Consonant. Such are:

Bé wakhta	untimely, inopportunity.
bé ghama	unconcernedly.
bé shaka	undoubtedly.
bé pursa	without question, casually.
bé shāna	excessively, very.

Adjectives are similarly formed, but the final **-a** is dispensed with. **Bé** in these cases is equivalent to the English suffix *-less*, which meant 'without' and which is, like **bé**, added to Nouns to form Adjectives:

Bé ikhtī-ār.

Powerless (i. e. without power to adopt a course of action).

bé adab disrespectful.

bé derak(a) purposeless.

283 **Dapārah** = *For the sake of, because of, for.*

Dapārah follows its Noun which is put in the Genitive, but the particle **da** is often omitted in the colloquial.

Dapārah cannot be used with **rā, der, wer**, nor with **yé, &c.**

Domerah tash (da) néknāmai dapārah dzān wazhnī.

He puts himself to all this trouble merely for the sake of reputation.

Dā wālah Kūkī Khélo da khpulo paṭo dapārah rāwustè dah.

The Kuki Khels have made this water-channel for their own fields.

(Da) kūch dapārah her rang tai-ārī keṛè dah.

Every preparation has been made for a move (*or*, for the march).

Dapārah gives the Conjunctional phrase :

Dapārah da dé chéh . . . In order that . . , *or* because . .

Note that here, as in parallel cases **serah** and **bé**, **dapārah** precedes its Noun.

284 The following words, which, with the possible exception of **serah**, are strictly speaking Adverbs, are sometimes accompanied by Nouns in an oblique case—Genitive or Ablative—when they take the place of certain English Prepositions.

1. With the **Genitive** :

Danenah within.

Dapāsa upon.

Da būsārè dapāsa ūḍuh woh.

He was sleeping on the top of the bhusa stack.

Lānde beneath, at the foot of.

Da kamar lānde yau smats dé.

There is a cave below the cliff.

Serah along with, in addition to, besides.

(*Vide* also § 268.)

Serah da Kākā Khélo hum da Pabo Mī-āngāno¹ lah shukerānah werka-ī.

Besides the Kaka Khels he gives religious bounties to the Mi-ans of Pabbi.

¹ Mī-ā, or mī-ān, the n only denotes nasalization of preceding vowel.

Serah da dé chéh mi wertah dilāsah kerè dah, us hum da tlo nah yérégī.

In spite of my having tried to set his mind at rest he still fears to go.

The idea here is probably: 'Even in presence of the fact that I have . . .

2. With the **Ablative** :

Bāher	outside.
da kilī nah bāher.	outside the village.
pās	above.
pore	beyond.
rāpore	on this side of.
wṛānde	in front of.
lah mā nah wṛānde wuwat.	he went out before me.
wrusto	behind.
wṛumbe	before (of time).
hīstah }	in that direction from . . .
īse }	
rāhīstah }	in this direction of . . .
rā-īse }	

CHAPTER IX

THE ADVERB

285 IN English, putting aside compound adverbial expressions, two classes of Adverbs may be distinguished :

1. Simple, e. g. Soon.
2. Derived, e. g. Gladly.

There is great facility for the formation of Adverbs of the second class. Thus an Adverb can be formed from practically any Adjective by adding to it the suffix *-ly*, provided there is no existing Simple Adverb of similar meaning. In the same way, Adverbs can be formed from certain Nouns by the addition of the suffix *-long*, *-wise*, *-ways*, &c., e. g. *headlong*, *likewise*, *sideways*.

In Pashtu there are a considerable number of Simple Adverbs, but there is no direct system for the manufacture of Derived Adverbs.

The want is supplied in the following ways :

1. By expressions compounded of Nouns or Adjectives (Masc. or Fem. form) with Pre- or Post-positions. These have become specialized, and are as true Adverbs as the English, *inside*, *abed*, *indeed*, &c.

The following are the commonest examples :

Pakhpulah	by oneself, voluntarily.
pakhwā	formerly.
makhāmakh	face to face.
wār pah wār	in turn.
makhkshé	in front.
pah nāst(ah)	in a sitting position.
pah qalārah	quietly, at ease.
pah qadam	at a walk.

2. In the case of Adverbs of Manner and Quantity, by the use of the corresponding Adjectives, which retain their habit of inflexion, though becoming adverbial in meaning.

Common examples are :

Ḍér	{ Adjective	much.
	{ Adverb	very.
nor	{ Adj.	other.
	{ Adv.	otherwise, in other respects.
kshēh	{ Adj.	good.
	{ Adv.	well, very.

3. Also in the case of Adverbs of Manner, by the employment of a Noun which represents the abstract idea with the particles **pah-serah**, or **serah**.

Mushiqat serah	}	laboriously.
mènat (مَعْنَت) serah		

4. By Nouns of Time, Place, Manner, accompanied by Indefinite, Interrogative, or Quantitative Adjectives. The Nouns preserve their simple forms, and are perhaps to be regarded as Adverbial Accusatives.

Haghah wradz	on that day, that day.
kum dzā-é?	where?
daghah shān	this way, thus.

These methods of expressing conceptions in an adverbial relationship are, of course, common to most languages. 286

It may be objected that they would be best treated from the point of view of their origin as Case or Particle usages, and this has already to some extent been done; but it is convenient to make a general examination of them in their common character of Adverb-equivalents.

In preparing the following lists, I have been guided in determining what expressions deserve inclusion, by the following principles: firstly, that it is desirable to consider as Adverbs those adjectival and nominal expressions, which in Pashtu have become limited to a particular adverbial signification; and secondly, that it is convenient similarly to consider those phrases adverbial which correspond to true Adverbs in English.

For convenience I class the Adverbs under the following heads:

1. Affirmation, Negation, Doubt, Probability, &c.
2. Manner and Quality.
3. Time.
4. Place.
5. Quantity.

The lists given below give most of the important Adverbs in general use. No apology is made for their length, as the words and expressions given are all in constant use and are indispensable for colloquial purposes.

287 I. ADVERBS OF AFFIRMATION, NEGATION, ETC.

Ilo, O, Au (ó o, é·au)	yes.	
nah	no.	
mah	not (in prohibitions).	
gunde	}	perhaps.
shai-ad (شاید)		
gaṇah		
gaṇe		
ghālaban (غالباً)		generally.
akṣer		usually.
béshaka		certainly,
béshaka chéh . .		granted that . .
kho	}	at any rate, well.
khaistah (Peshawar Dist.)		

(Often slightly adversative and untranslateable in English, except perhaps by 'Oh'.)

joṛ	{ 1. = kho. 2. at once.
no	{ then (in stating result or conclusion). in that case, well then.

NOTES.

288 O keh nah.

Yes, of course (how else could it be?); 'rather'.

(A strong form of affirmative answer.)

Akṣer.

Akṣer dāsī wī.

It is usually thus.

A true Adverb but also used as an Adjective :

Pah akṣero khalqo kṁshé da khadzè wajlul man'ah dī.

Among most communities the killing of women is forbidden.

Béshaka.

Béshaka. Stā khaberah šahī dah, lékin . .
 Certainly. What you say is true, but . .
 Granted. But . .

Kho.

Zeh kho nah yem telé.
 I at any rate haven't gone.
 Aghūh kho meṛ dé. Būl shtah maujūd.
 Oh, he's dead. The other is here.
 Mā kho līdelé hum nedé.
 Well (*or* but) I haven't even seen him.

Joṛ = kho.

Aghūh mā serah joṛ nah dzī nen.
 (Well) he won't go with me to-day.
 = *thereon, at once.*
 Chéh zeh yé wulīdem, joṛ rāpātséd.
 When he saw me, he got up at once.

No (*vide* Conditional Clauses, § 312).

Keh toqelé yé, no tseh gunah dé bah keṛé wī.
 If you have been found fault with, (then) you must have done
 something wrong.
 No teh bah šabā rāshī? Well then, you will come to-morrow.
 Khair no. Hléts perwā nīstah.
 All right. It doesn't matter.

No is sometimes inserted without any definite regard to the sense, merely as a 'takiyah kalām', a thing for the tongue to rest on.

II. ADVERBS OF MANNER AND QUALITY

289

a. General.

Bertséran	on the surface, apparently, slightly.
bas	enough! only.
bīkul (بالكل)	entirely, quite.
békhi . . nah	not at all.
tūsh	merely, simply.
tak	quite (tak tor = quite black).

pī-ādah	on foot.
dzikah	for this reason, therefore.
jak	perfectly (only in jak joŋ = perfectly well).
khālī } şirf } faqaŋ }	only, merely.
dāse (dā + hase)	thus, so.
zer, zər	quickly.
serah	together, mutually.
ghwunde	-ish, sort of.
lā	still, even, yet (§§ 290, 291).
nātsāpah } nāgahānah }	unexpectedly, suddenly.
wro	slowly, quietly.
haŋlo . . nah	not at all.
hase	thus, so.

Zer and **wro** are very often repeated for emphasis : **zer zer, wro wro**.

b. Prepositional Expressions.

Pakhpulah	by oneself, voluntarily.
da sera	essentially.
(Da sera mah ākhelah = do not take . . at all.)	
pah nāst(ah)	in a sitting position.
pah mlāst	in a lying position.
da wékha	radically.
wār pah wār	in turn.
dam pah dam	by degrees.
lah dé sababa	for this reason.
pah dau dau }	
pah zghāksht	at a run, running.
pah mandè	
pah mişāl	for example.
pah dé shān	thus.
pah ksheh shān	well, excellently.
bernāqa	unjustifiably.
(= ? bar nāhaq = on unjust grounds.)	
pah aşal kkshe	in reality.
pah rāstai (kkshe) }	
rāstī	in fact.
sam da lāsa }	
sam dastī }	immediately, forthwith.

c. **Interrogative.**

tserangah?	}	how? in what way?
tsangah?		
wale?		why?
tselah?		wherefore, for what reason?

NOTES.

Ghwunde is used like a suffix after Adjectives giving the meaning **290** of the English adjectival suffix *-ish*, or the colloquial 'sort of', or in the sense of 'appears to be'.

Tiṭ ghwunde seré dé. He is a shortish man.

Nājoṛa ghwunde dé. He looks as if he were unwell.

Dā āspah kam aṣalah ghwundè dah.

This mare looks underbred.

Hase. } These are really Adjectives, but they are used adverbially.
Dāse. }

Dāse mah kawah. Do not do so.

They are frequently combined with **hum**.

Hum dāse meṛ shūh.

Even so he died (*or merely*: and so he died).

Hum hase pródah. Leave it as it is.

Hum hase gerzū. We are merely taking a stroll.

Lā.

Dā bandobast lā hum ksheh dé.

This arrangement is still better.

Lā zī-ātah mērbani ghwāṛi.

They want still greater concessions.

= *yet*.

Lā nedé rāghelé. He hasn't come yet (*vide* § 291).

Serah.

Yau dzā-é serah nāst wū.

They were sitting together in one place.

Shuker dé chéh mūng bé-ā serah lideli yū.

It is a thing to be grateful for that we have met again.

Badi yé shtāh. Us hum serah wuli.

They are at feud. They are shooting each other at the present moment.

Da zmakè pah muqadamāh k^{kshé} serah nak^{shatī} dī.

They are engaged (entangled) with each other in a law-suit about land.

Dzamūng gaṛai serah nizhde dī.

Our two villages are close to one another.

Wale.

Walc khpuḷ spé nah teré, chéh dāse bad dé, o musāfirān chīchī?

Why don't you tie up your dog, seeing it is so savage and bites strangers.

Wro.

Wro wro khaberè kawah.

Talk gently, *or* quietly.

Dzikah.

Dzikah khapah yū chéh dé wurkī lah 'uhdah werkerè shī o mūng masherān pah sipāhigīrat pāti shū.

For this reason we are vexed that this boy is being promoted and we senior men are remaining sepoys.

(In this and similar cases **dzikah** with **chéh**, though the **chéh** is separated from it, is really equivalent to 'because'.)

Dzikah is frequently put at the end of a sentence, marking an obvious ellipsis.

Bé-ā de khaṭā kah. Stergah de puṭah kraḥ, dzikah.

You've missed again. You shut your eye (when you fired) and so . . (sc. you missed).

a. General.

Ākhir	finally, in the end.
us (اوس)	now.
amroza	within one day.
awwal	at first, formerly.
bé-ā	again, then.
tal	always.
chere	ever, at any time.
chere nah	not at any time.
héchere nah	never.
joṛ	thereon, at once (<i>vide</i> § 288).
rāse	since, for (of past time).

kalah kalah	sometimes.
kalah nah kalah	occasionally.
kalah . . kalah	sometimes . . sometimes
gāhe gāhe	sometimes.
lā	still, yet (<i>vide</i> § 290).
mudām	always.
shāmudām	continuously.
nāwakht	late.
wṛānde	formerly.
wrusto	subsequently, lastly
wṛumbe	{ at first, firstly,
wakhtī	{ previously.
	early.

b. Interrogative.

kalah ?	when ?
---------	--------

c. Prepositional Expressions.

saḥer lah }	to-morrow morning (<i>vide</i> § 46).
ṣabā lah }	
bégā lah	this (coming) evening.

&c., *vide* § 46.

da wradzè	in the day-time.
da shpè	at night.

&c., *vide* § 33.

da wakhta	early, in good time.
da awal (ser) nah }	
da wṛumbī nah }	from the first.
pah dé shpo wradzo <u>kkshé</u>	nowadays.
ter ākhira pore	to the last, in the end.
ter osa pore }	
lā ter osa }	up to now.
pakhwā	formerly.

d. Interrogative.

ter kalah pore ? }	till when ? how long ?
ter kume pore ? }	
kalah rāse.	since when ? for how long ? (past time).

e. Divisions of Time, &c.

nen	to-day.
ṣabā	to-morrow.
parūn	yesterday.
bégā	yesterday evening.
péshmané	the time preceding dawn.
saḥer	morning.
ghermah	mid-day.

mās pékshīn, &c., *vide* § 46.

f. Compounds.

tsakh kāl }	this year.
sag }	
parosah kāl	last year.
wurṃ kāl	the year before last.
makhé kāl	next year.
būl ṣabā }	the day after to-morrow
ṣabā nah būl ṣabā }	
lā būl ṣabā	the third day from now (fut.).
būl parūn	
būl bégā	the day before yesterday
wurṃmah wradz	
nīmah shpah	midnight.
shpah o wradz	night and day.
nen ṣabā	nowadays.
her kalah	always, ever.

The ordinary term for 'one before the last', 'last', and 'next' in temporal expressions are:

wurṃ,
tér,
makhé.

Tso and **tso pore** = *so long* are only used with *cheh*, with which they form Conjunctions. (*Vide* § 304.)

NOTES.

292 **Bé-ā** = 1. *Then* (temporal, as opposed to 'then' consequential, which is in Pashtu **no**).

= 2. *Again*.

1. Yau chéh dzī, bé-ā būl rādzī.

(As soon as) one goes another comes.

Bé-ā tseh chel yé wukuh, chéh kum wakht chéh ʔol kilé ūduh
woh . . . ?

Then what did he do when the whole village was asleep,
but . . . ?

2. Bé-ā bah rāshema. I shall come again.

Pām kah chéh bé-ā dé hér neshī.

See you don't forget again.

Rāse = Tso kālo (*or* kāla?) rāse noker yé?

How many years have you been in the Service?

IV. ADVERBS OF PLACE

293

a. General.

Āle	thither.
inde	hither.
ber	above, up.
bāher	outside.
bī-ertah	back, backwards.
pās	above, up.
portah	above, upwards.
chāpérāh	around.
chertah	somewhere, anywhere
diltah	here, hither.
dile	
dilatah	
kshkatah	below, downwards.
(rākshkatah = down in this direction.)	
lānde	underneath.
lire	far.
nizhdé	near.
nenah	within.
wrusto	behind, backwards.
wrānde	in front, forwards.
haltah	there, thither.
wulatah	
hore	thither.
hīstah	beyond.
ise	
rāhīstah	hitherwards.
rā·ise	
werhīstah	thitherwards.
werise	

b. Interrogative.

chertah?

where?

c. Combinations and Extensions.

būl chertah

elsewhere.

her chertah

everywhere.

héchertah . . nah

nowhere.

pore rāpore

through and through.

gér chāpér

all round.

lānde bānde

over and under, upside down.

āle dile }

hore dile }

hither and thither.

d. Prepositional Expressions.

Lah . . nah }

da . . nah }

can be used with **bāher**.

Da . . nah can be used with the following:

ber

nizhde.

pās

nenah.

kshkatah

lire.

wrusto

wṛānde.

Da bera (**da pāsa**) has the special meaning of 'from up country', i. e. (from the point of view of the Afridi) *from Afghanistan*.

The forms **dapāsa** and **danenah** are merely equivalent to the simple **pās** and **nenah**. In some dialects **da** is similarly prefixed to **wṛānde**.

Pastanah = *back* seems to be a compound of **pah** + a verbal Noun or Adjective, **pah** + **stan** (cp. for the latter part **stanédul**, **rāstūn**).

Pastanah lār.

He went back.

e. **Nouns used as Adverbs**, with or without Prepositional Particles.

The principal of this numerous class are: **Makh** and **makhah**.

(pah) makh kshé

in front.

makhāmakh

facing, face to face.

(rūbarū)

dā makhah

in this direction.

kumah makhah?

in which direction?

(mātah) makhè lah (*vide* § 38)

towards (me).

Khwā, tsang, ḍaḍah, ṭaraf, and palau.

pah tsang	}		
yau khwā tah			
(pah) yau ḍaḍah			to one side, aside.
dé	}	{ khwā (tah)	in this
aghūh		{ ṭaraf (tah)	in that direction.
kum		{ palau (tah)	in which
dile palau			in this direction.
hore palau			in that direction.
da . . . shā tah			{ at the back of behind . .

f. The Points of the Compass.

nwer khātūh tah		eastwards.
nwer prēwātūh tah	}	
qiblè tah		westwards.
quṭeb tah		northwards.
suhél tah		southwards.

In the place of **tah** in the above, **palau**, **ṭaraf**, or **khwā** may be substituted, as also **palau tah**, **ṭaraf tah**, &c.

makh qiblè palau (tah)	facing west.
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V. ADVERBS OF QUANTITY

294

a. General.

Domerah	so much, so.
zerah	a little.
luḡkūṭī	a little.
domerah khwār nah yū.	we are not so poor.

b. Interrogative.

tsomerah?	how much?
tsomerah lire dé?	how far is it?

c. Nouns with Prepositions used as Adverbs.

Bé ḥada	}	
bé shāna		excessively.
bé shumāra	}	
bé qī-āsa		beyond count.

ter həda pore

luḡ shān (-té)

to the utmost.

a little.

The Adjectives **ḡér**, **luḡ**, and **zī-āt** are very frequently used in place of English Adverbs. (Cp. § 285. 2.)

d. The frequent use of Adjectives where the English idiom would demand Adverbs has been repeatedly referred to and should not be lost sight of. A few more examples are here added.

Mor mi ḡerah sakhtah nājorah dah.

My mother is seriously ill.

Ṭopak de ḡér ṣaḥī lagī (*or sam wulī*).

Your rifle shoots very straight (i. e. accurately).

(Here **ḡér**, **ṣaḥī**, and **sam** are all, it will be observed, used adverbially; as are **ḡerah** and **sakhtah** in the first example.)

Kūz nāst woh.

He was sitting below.

Puṛmakhè préwatah.

She fell forwards.

CHAPTER X

THE CONJUNCTIONS

CONJUNCTIONS may be referred to two classes :

295

1. **Co-ordinating** = those which link together single words, clauses, or sentences which are of the same rank or nature ;

2. **Subordinating** = those which connect an Adverb- or Noun-Clause to the Main Clause of the sentence.

I. The **CO-ORDINATING CONJUNCTIONS** in Pashtu are :

a. **Conjunctive.**

o }	and.
au }	

The following Adverbs also often dispense with the Conjunction **o**, and so appear to possess conjunctival force :

hum	and also.
hum . . . hum	both . . and.
kalah . . . kalah }	sometimes . . and sometimes.
gāhe . gāhe }	
nah . . . nah	neither . . nor.

Dā bah stā khpuł wī? Nah. Nah āshnā-ī mi werserāh dah (o) nah pézhangālī.

This will be some relation of yours? No. He is neither a friend nor even an acquaintance.

b. **Alternative.**

296

keh	{ or. In questions, followed by a
	Verb (which may be understood).
yā	or. Not used in questions.
yā . . . yā }	either . . . or.
yā . . o yā }	

These are used in correlating Principal clauses.

Keh . . .	keh	} <i>whether . . . or.</i>
keh	{ yā keh	
	{ o keh	

These are not strictly speaking Co-ordinating Conjunctions. **Keh** really means *if*, and subordinates the clause it introduces to another clause. The two clauses, however, which are introduced by the two **keh**'s respectively, are co-ordinate to each other, and imply the existence of a Co-ordinating Conjunction between them. As shown above, this implied conjunction is sometimes expressed by introducing **yā** or **o**.

Examples:

Ṭopak bah dzān serah werema, keh tūrah?
Shall I take a rifle with me, or a sword?

(Yā) ṭopak yā tūrah dzān serah rāwerah.
Bring either a rifle or a sword with you.

Keh landah wī, (yā) keh ūgdah wī, dā lār dzmā khwakshah dah.
Whether it is short (or) whether it is long, I prefer this road.

Hamésh dāse wī chéh yā furṣat nah wī, o yā khī-āl nah wī.
It is always, either one hasn't time, or one doesn't remember about it.

297 The use of **keh nah?** to conclude a sentence is a marked characteristic of Pashtu. It has a much more extended application than its literal equivalent in English 'or not?', from which it really differs in meaning.

Cp. Are you going or not? Teh dzé keh nah dzé?
with Teh dzé keh nah? You are going, aren't you?

The English idiom corresponding to this use of **keh nah**, is an assumptive statement followed by the already expressed or suggested auxiliary verb in the interrogative.

Wākhelah keh nah? Take it (you will take it), won't you?

No attempt appears to have been made by philologists to ascribe a different origin to this **keh** from that claimed for **keh = if**. If they are identical, then **keh nah** would stand for some such ellipsis as:

You are going? If you are not (going, why are you not)?

The phrase **o keh neh** is in very common use as an affirmative answer, amounting to 'Yes. I am', 'Yes. It is', &c., and would seem to stand for 'Yes. If not, how otherwise can it be?' Cp. the idiom in Modern colloquial German: *Und ob*.

We have already noticed the radically conditional signification of **keh . . . keh**, where two subordinate conditional clauses are placed side by side, and that the Alternative Conjunctions which the sense demands, may or may not be expressed. 298

There now remain only simple Interrogative Alternatives like

Teh dzé keh nah dzé? Are you going or not?

to be explained. This perhaps represents a contamination of the simple affirmative

Teh dzé yā nah dzé

by the interrogative

Teh dzé keh nah?

c. Adversative.

299

wale but.
lékin }

Mā dēr tāqīq (تحقيق) wukuh, wale hāl mālūm nah shuh.

I took great pains to find out, but no explanation was forthcoming.

II. THE SUBORDINATING CONJUNCTIONS

Strictly speaking there appear to be only two Subordinating Conjunctions in Pashtu: 300

Chéh = *that, when, &c.*, and
keh = *if*.

A large number of Compound Conjunctions are, however, formed by using an Adverb or Adverbial Expression followed by **chéh**.

Taking account of these, the principal Subordinating Conjunctions are :

a. Temporal.

chéh	when, as.
tso chéh	} as long as.
tso pore chéh	
tsomerah chéh	
her kalah chéh	whenever.

b. Comparative.

likah chéh	{ as if, as though. as it were.
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c. Conditional (including all forms of supposition).

keh ,	if, supposing that, &c.
bé da dé nah chéh	unless.

d. Concessive.

hum keh	even if.
hum chéh	though.
tsomerah chéh	however much + Subjunctive.
+ (Subjunctive)	(<i>equivalent to</i> , though).
serah da dé chéh	in spite of the fact that.

e. Final.

chéh	in order that.
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f. Causal.

chéh	since, as, seeing that, whereas
wale chéh	} because.
dzikah chéh	
chéh . . . dzikah	since . . . therefore.

NOTES.

301 The **USES** of the Conjunction **CHÉH**.**Chéh** is used :

1. To introduce a clause forming the subject or object of a Verb.
2. To introduce the actual words of a reported statement, command, or question. (This is one form of object-clause falling under last head. *Vide* § 319 ff.)

CHAPTER XI

THE SYNTAX OF SUBORDINATE CLAUSES

302 We have in the preceding chapter made a hasty survey of the Subordinating Conjunctions, and of the phrases which may be considered as doing duty as such in Pashtu. We must now pursue the problem of the subordination of clauses into the sphere of Syntax.

English and Pashtu exhibit considerable divergence in the methods which they adopt for marking the relationship of subordinate to principal ideas, or rather they regard certain of these relationships from different points of view.

The illustration of this divergence, and at the same time the determination of the exact value of the Pashtu Conjunctions, may be best effected by reviewing the various types of subordinate clause which are found in English, along with the conjunctions which are appropriated to them, and at the same time examining the manner in which they are handled in Pashtu.

It may be remarked in the first place that in Pashtu, as in English, the subordinate clause is often placed before the principal clause.

I. TEMPORAL CLAUSES

303 **WHEN** is rendered by **chéh** (introducing an Adverbial clause).

SCHEME OF TENSES

TIME	ENGLISH	PASHTU
Present and Future	Indicative	Subjunctive
	Present Future Perf.	Present Present Perf.
Past	Indic. Imperf.	Indic. Imperf.
	„ Past Def.	„ Past Def.
	„ Pluperf.	„ Pluperf.
	Indic. Pres. Perf.	Subj. Pres. Perf.

Chéh is frequently placed after the subject.

Examples:

Aghuh chéh rāshī, no wertah dā khaberah wukah.

When he comes, tell him this.

Chéh (pah) kor (kkshé) nāst yem, da nokeraí shauq mi nah wī.

When I am at home service has no attractions for me.

(Kum wakht) chéh mi kanđer kawoh, da kor khāwind rābānde wékksh shuh.

When I was breaking into the house, the master of the house wakened up and came for me.

Nimah shpāh chéh ghaluh rāgheluh, mūng pās pah burj kkkshé bédar nāst wī.

At midnight when the thieves came, we were sitting awake (on the watch) up on the tower.

Dā lār chéh jořah shewè wī . . .

When this road has been (shall have been) built . . .

Chéh dā telé wī, chā serah bah sabaq wāyem?

When he shall have gone, who will teach me (with whom shall I say lessons)?

Chéh dwah kroha mazal keré woh, no badragah werpase lāřah.

When he had gone on two kos, the escort started after him.

NOTE.

When (= *at what time*) in a Noun-Clause is split up into **chéh** = *that* and **kalah, kum wakht, &c.**

Zeh tsangah khaber yem chéh aghah bah kum wakht rāshī (*or* kalah rāghelé wī)?

How am I to know when he will come (*or* came)?

WHILE, SO LONG AS, UNTIL.

304

While } are rendered by { Tso pore chéh.
So long as } { Tsomeraħ chéh.

When the Verb indicates a definite action as terminating a state of affairs.

Until is rendered by { one of the above + Negative nah,
or tso chéh . . . nah.

SCHEME OF MOODS AND TENSES

TIME	WHILE		UNTIL	
	ENGLISH	PASHTU	ENGLISH	PASHTU
Present	Indic. Pres.	Subj. Pres.	Indic. Pres. Subj.	Subj. Pres.
Past	Indic. Impf. " Pres. Perf. Continuous " Pluperf. Continuous	Indic. Impf. See § 239 See § 239	Indic. Impf. " Past. Def. " Pres. Perf. " Pluperf.	Indic. Impf. " Pluperf. Subj. Pres. Per. Indic. Pluperf.

Examples :

Tso pore chéh hùkem wumanai, Serkār bah tseh derpase gharaz wu nah kerī.

So long as you acknowledge its authority, Government will not harbour any designs against you.

Tsomerah chéh mi lau kawoh, badaī tah wuzgār nah wum.

So long as I was engaged in harvesting, I had no time to attend to my feud.

Tso chéh Kashmīr mi līdelé nah woh, dā waṭan mā tah ksheh kskhārōdūh.

Until I saw (*or* had seen) Kashmir, this seemed to me a fine country.

Tso chéh wer serah pakhulah shewé nah yé, aman bah de nah wī.

Until you have made it up with him, you will have no peace.

Tso chéh tāsū nāghè nah dākhilawai, da māfi (معافي) uméd nah lirai.

Till you have paid up your fines, you need not hope to be pardoned.

305 AS SOON AS.

As soon as is rendered by { chéh with dastī,
hum aghūh sā'at, &c. ;
her kalah chéh.

The mood and tense scheme is the same as for chéh = *when*, § 303.

Dastī chéh zwag portah shùh, ʔol da kilī mlāteṛ zer rāwuwat ;
khpul brid tsakhah morchah ye wuniwulah.

As soon as the noise arose, all the armed men of the village immediately turned out, and took up a line of defence along their boundary.

Her kalah chéh ɖaz wushùh, ghal pah jamā'at kkshé ʔut shùh.

As soon as the first shot was fired, the thief took refuge in the Masjid.

Dastī and **hum aghùh sâ'at** are frequently separated from **chéh** and carried into the principal clause.

WHENEVER.

306

Whenever is represented by **her kalah chéh**.

Referring to Future time, **her kalah chéh** takes :

1. The Present Subjunctive.
2. The Past Definite Indicative, when for the sake of vividness the contingency is anticipated as having taken place.

Referring to Past time it takes :

1. The Imperfect Indicative.
2. The Habitual Imperfect Indicative.
3. The Past Definite.

Of like nature are such expressions as :

kumah wradz chéh,
her ɖzel chéh,
her wakht chéh, &c.

Examples :

Her kalah chéh dé khī-āl wushī, génʔe lah kunjī werkah, chéh bandah nah shī.

Whenever you think of it, wind up your watch, so that it may not stop.

Her kalah chéh rabeṛ derwuraséd, no mā khāhmakhāh (خواهمخواست) khaber kah.

Whenever you are inconvenienced be sure and let me know.

Her kalah chéh Şāhib lah wertùh, no wertah bah héts nah wai-el.

Whenever (on every occasion that) he went to the Sahib, the latter would say nothing to him.

Note the hypothetical force of **her kalah** in the following :

Chéh her kalah stā wror yé wíshtelé wī, zeh bah ʔarūr wunīsem.

If he has indeed (or whenever it is proved that he has) shot your brother, I will certainly arrest him.

307 BEFORE.

Before is represented by $\left\{ \begin{array}{l} \text{chéh (= when) lā . . . nah.} \\ \text{lā . . nah . . chéh.} \end{array} \right.$

The correspondence of Moods and Tenses is :

ENGLISH	PASHTU
Indicative Present Indic. Past Definite } „ Pluperfect }	Subjunctive Present Indicative Pluperfect

Examples :

Sarak chéh lā nah woh nakshaté, khalqo wé (*for wai-el*) chéh dā bah jorégī.

Before the making of the road was (*or had been*) begun people said it was going to be made.

Lā hum nah woh télé, chéh da aghè māmle (معاملي) khaber rāghé.
Before he had gone, secret information of the affair was received.

308 AFTER.

After is rendered by chéh (= *when*) + $\left. \begin{array}{l} \text{haghah pas (bé-ā)} \\ \text{wurusto (bé-ā)} \end{array} \right\}$ in the principal clause.

Example :

Maramat chéh mi pé keré woh, haghah pas gādé bé-ā māt shuh.
After I had mended the cart, it broke down again.

309 SINCE (akin to the above).

Since is rendered as follows :

1. **Pas** with the Ablative of the Infinitive, joined to the principal clause, instead of being constituted into a separate subordinate one.

2. A subordinate clause with **chéh** usually followed by **da aghah nah pas** in the principal clause.

Examples :

Dzmā da rātelō (dial. rātag) nah pas }
Chéh diltah rāghelem, da aghah nah pas } dā kār wushūh.

This happened since I came here.

Pah dé bāb kkshé chéh hūkem jāri shewé woh (or shūh) wurusto
bah dā kār shewé wī.

This must have been done since the order relating to the
matter was made.

Aghūh chéh lār bé-ā zeh ikhtī-ārwālah shewé yem.

Since he went, I have been in authority.

Chéh alone sometimes conveys the notion of *since*.

310

Ḍerah mūdah mi wushah chéh nāmah mi kāṭ keṛē dah.

It is a long time since I took my discharge.

Dré-amah wradz dah chéh . . . It is two days since . . .

Ḍerē wradzē mi nodī shewī, chéh bāzār kkshé mā wer serah
wulidūh.

It is not many days since I met him in the bazar.

COMPARATIVE CLAUSES

311

Just as
As it were
As if
As though

} are all rendered by **likah chéh**.

Examples :

Dā obūh likah chéh skhā wī.

This water is, as it were, foul (i. e. looks as if it were foul).

Dā halak likah chéh yatīm dé.

This boy is an orphan, as one would say.

Dā ās likah chéh guḍ dé. This horse appears to be lame.

Tseh dī, managē likah chéh wī.

It is something which is like raisins.

(In the idiom illustrated in the above examples, there is obviously no trace of a conjunction in the English equivalents; and in the Pashtu, in spite of the essentially conjunctival nature of **chéh**, it is perhaps

unjustifiable to attempt to see in the combined **likah chéh** 'anything more than an Adverb. Cp. § 300.)

Likah chéh dzmā plār mor nīstah, da aghah hum nīstah.

Just as I have no father or mother, so he has none either.

Bé-ā pātséd likah chéh da tlo nī-at yé woh.

Then he got up as if he intended going away.

Chéh is often separated from **likah** and placed after the subject. E.g.

Likah zeh chéh yem, As I am,

when one is tempted to regard it as playing its part as a Relative Pronoun. Were this the case, however, it would seem necessary to ascribe prepositional force to **likah**, which it apparently does not possess:

Like me who am . .

It seems, therefore, that even the divided **likah . . chéh** is to be taken as meaning *just as, as*.

The expression **misāl chéh** is also sometimes used, meaning *as when, as, for example*.

II. CONDITIONAL SENTENCES

312 These sentences are composed of two parts—the Condition, or If-Clause, and the Principal or Consequence-Clause. The Grammarians' name for the former is the **Protasis**, and for the latter the **Apodosis**.

The Protasis usually precedes the Apodosis, and it is introduced by **keh** = *if*. The Apodosis is often headed by **no** = *then*.

Conditional Sentences present certain difficulties both as regards Mood and Tense, but most of these difficulties have already come under consideration in the general examination of the phenomena of Mood and Tense (*vide* §§ 197. 2; 198; 225; 228. 3; 235; 236).

The main points to be borne in mind are:

1. That Pashtu is much stricter than English in using the Subjunctive and Conditional Moods in statements which are made hypothetically.

2. That the sense is faithful to the time-relation, except when both the condition and the consequence are situated in future time. Here the contingency may, for the sake of laying emphasis on the result, be anticipated as fulfilled, and not treated as merely hypothetically possible. In such cases the Past Definite of the Indicative is used in the Protasis, and the Indicative Future or the Imperative in the Apodosis.

All that now remains is to give illustrations of the more commonly recurring combinations:

1. Protasis. **Subjunctive Present.**
 Apodosis. **Indicative Present.**

Stress on condition and consequence equal.

Keh yau gantāh dé hum wī, nō hum da khurāk dēr wakht dé.

If you have even an hour, it is plenty of time to have food in.

2. Protasis. **Indicative Present.**
 Apodosis. **Indicative Future.**

Stress equal.

Keh us ghanam keré, pah Jét mé-āsht kkshé bah lau shī.

If you sow wheat now, it will be reaped in Jeth (May-June).

3. Protasis. **Subjunctive Present.**
 Apodosis. **Indicative Future.**

Keh stā khwakhah wī, zeh bah zer w' é wazhnem.

If you wish it, I will kill him at once.

4. Protasis. **Conditional Imperfect.**
 Apodosis. **Subjunctive Imperfect.**

The condition is purely hypothetical without any idea of probability attaching to it.

Us hum keh da Kābul Amīr werpase dzawāb léḡelé, no Aprīdī bah makh-lūq wertelul.

Even now if the Amir of Afghanistan sent for them, the Afridis would go to him in crowds.

5. Protasis. **Conditional Pluperfect.**
 Apodosis. **Subjunctive Pluperfect.**

The condition is in past time, and is known not to have been fulfilled, hence the consequence is known also not to have taken place.

Keh Kābul lah Aprīdī nah wé telé, no makh yé bah dāse tor nah woh shewé.

If the Afridis had not gone to Kabul (but they did) they would not have come into such discredit (disgrace).

Keh badé wradzè nah wè nakshlawulī, no kh-pulo khalqo bah wale sherele woh?

If he hadn't behaved badly, then why should his people have turned him out?

6. Protasis. **Indicative Past Definite.**
 Apodosis. **Indicative Future or Imperative.**

A probable contingency is by anticipation treated as an accomplished fact. The stress is on the consequence.

Keh aghuh chere lār, tsok bah kār yé wukerī?

If he goes, who will do the work?

Da nahè ter wradza pore, keh da obo qacherè rā nah ghelè, no zer rapot rāwulégah.

If the water-mules do not come before Tuesday, report the fact to me at once.

Keh patākhè paidā shewè mūng bah shpag atah dzela pore zārūh kārṭūsūnah bé-ā ḍak kerū.

If caps are forthcoming we reload old cartridges six or seven (*lit.* eight) times.

7. Protasis. **Subjunctive Present Perfect.**
 Apodosis. **Future or Future Perfect.**

The condition is in English in the Indicative Present Perfect.

Keh lā yé potaké wertah āchawulé nah wī, no héchere joṛ bah nah shī.

If they haven't yet put a skin on him he will never get well.

Keh lār wirānah shewè wī, no ṭekadārāno bah bé-ā pah mazdūrāno bānde joṛah kerè wī.

If the road has been destroyed, the contractors will have it put right again by hired labour.

314 For 'Even if' see Concessive clauses, § 315.

The following stock phrases are worth noticing:

Keh ḍér wī	at the most.
keh lūg wī	at the least.

In English 'when' is often used in a sense approximating to that of 'if'. The corresponding is common in Pashtu.

Aghuh chéh paqir woh, no tsangah ās bānde bah gerzédūh.

When, as you say, (*or if*) he was a beggar, how could he go about on a horse?

III. CONCESSIVE SENTENCES

There is no exact counterpart in Pashtu of the English 'although'. 315

1. According as the meaning permits, it is rendered by—

Hum keh	even if.
hum chéh	even when, even if.
serah da dé chéh	in spite of the fact that.
tsomerah chéh	however much.

2. In other cases the concessive clause is stated absolutely, and the main clause is co-ordinated with it by an Adversative Conjunction.

Where **keh** occurs, the moods and tenses follow the system obtaining in Conditional Sentences.

Examples:

Hum keh ; keh . . hum.

Keh stā sipārish mi wukūh, hum hétsoḳ bah dé noker wu nah sātī.
Though I were to recommend you, no one would take you into his service.

Keh hazār kāla tsok wukānde khwārī, khpuḷ bah wu nah kah mār
o Shīnwārē.

Though a man labour for a thousand years, he will not make a snake or a Shinwari trustworthy. (Proverb.)

Hum chéh ; chéh . . hum.

Dā las tana nokerān hum chéh wusātī, da rabeṛa bah khalāṣ nah shī.
Though he keep ten servants, he won't escape from worry.

Ṣāhib hum chéh lobē ka-ī kshch joṛ kho nedé.

Though the Sahib plays games, he is not really well.

Hum stā chéh dér zarūrat wī, chuṭī nah shem derkawulé.

Though you have urgent necessity, still I cannot give you leave.

Tsomerah chéh.

Tsomerah chéh mūng kshkār pasé koshish keṛé dé, berāberī wā n' ākhistelah.

Though we have worked very hard for it, we have had no sport.

Serah da dé chéh.

Serah da dé chéh 'adāwat mi werserah woh, hum da taraḳī dapārah mi Ṣāhib tah yād kūh.

Even though there was bad blood between us, I recommended him to the Sahib for promotion.

316 Illustrations of the 2nd class are:

Béshaka (chéh) mā serah đerah bé-īmānī keṛè dah, lékin tsangah bah té badal wākhelem.

(Certainly it is a fact that he has behaved with the greatest treachery towards me, but how am I to get square with him?)

Though he has, &c. I do not know how to get, &c.

Stā kho đér zarūrat bah wī, lékin chuṭai bānde us nah shé telé.

Though you have urgent business, you cannot go on leave now.

317 IV and V. FINAL AND CONSECUTIVE SENTENCES

Even in English it is often difficult to decide with certainty whether a clause is Final or Consecutive.

Roughly 'in order that' introduces the former, and 'so that' the latter type of notion; but 'so that' often passes imperceptibly into a Final sense and plain 'that' represents both shades of meaning.

In Pashtu the single Conjunction **chéh** has alone to serve both needs; and the only criterion by which its force in any particular case can be determined is the general sense of the context. **Dāsé**, it is true, always appears in consecutive clauses, but it may also occur in those which are final.

Chéh *Final* is always accompanied by the Present Subjunctive.

Examples of Final Clauses.

Gheribāno lah khairātūnah werkah, chéh kor dé pah jīnat kkshé ābād shī.

Give alms to the poor, in order that a mansion may be prepared for you in heaven.

Ghalè wāṇah ka-ī, chéh būs té lire shī.

They winnow grain in order to get rid of the chaff.

Mukhbirān, chéh polis paidā keṛī wū, faudz serah lārūl, chéh tsok chéh mashhūr badmāsh (بدمعاش) wī, aghuḥ wer wukshāyī.

Informers supplied by the Police were sent out with the troops to point out any well-known bad characters.

Tsaloro țarafo tah pās pah ghrūno bānde tsaukai lagawulī wè, chéh tsok nah prédī chéh pah khémo bānde đazè wukī.

Pickets were posted on the hills all round as a protection against 'snipers' (*i.e.* to prevent any one from shooting at the tents).

The following are stock phrases, which perhaps are to be classed under this head :

Rādzai } dzai }	chéh dzū.	{ Come } { go }	that we may go, i. c. Come, let us be off.
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This is said when starting, or when a halt has been made, and it is proposed to start off again.

Rīkshṭī-ā chéh wāyema.

In order that I may tell the truth.

To tell the truth, *or*, I admit, &c.

Examples of Consecutive Clauses.

318

Wrusto dāse ksheh khizmat yé wukūh, chéh Serkār hé-ā berhāl kūh.

Later he did such good service that the Authorities reinstated him.

Dāse ksheh Pukshto wāyī, chéh tsok bah nah pohédūh chéh dā Pukshtūn nedé.

He talks Pashtu so well that no one would suspect that he wasn't a Pathan.

CHAPTER XII

INDIRECT SPEECH

319 In English there are three forms of Indirect Speech :

1. Indirect Narration.
2. Indirect Question.
3. Indirect Command.

In Pashtu Indirect Narration and Indirect Question are not found. The introductory Verb is followed by **chéh** and the actual words used.

INDIRECT NARRATION.

Haghah wuwé chéh yauwah wradz **kkshé** nah shem telé.

He said he couldn't go in a single day.

Ghiljī dāse wāyī chéh mūng bah da Amīr Ṣāhib nokeri kawū, keh dāmūng salāmatah palṭan wī, chéh pah khpuḷ waṭan **kkshé** muqarerah shī.

The Ghilzais say they will gladly take service with the Amīr, if a whole regiment of them is raised and is located in their own country.

The rule is the same for expressions of opinion, feeling, &c., such as are found after Verbs of **thinking** and **perceiving**.

Da Dakē Sertip ḍér sherārati o badkho-é seṛé dé. Us um khī-āl ka-ī chéh tsangah Shilmāno tah bad wurasawum chéh da Serkār dapārah khpuḷ ḥad **kkshé** sarak joṛawī.

The Sartib of Dakkah is a mischief-making and evil-natured man. At the present moment he is thinking how he can do hurt to the Shilmānis for making a road in their territory for the Indian Government.

Kshch pohégī chéh da Kābul Serkār mūng rét (رعت) ka-ī.

They are quite alive to the fact that the Afghan Government wants to make them its subjects (i. e. to assert its authority, or assume control over them).

INDIRECT QUESTION.

Bé-ā mi lah daiqān (همقان) nah pukshtunah wukah chéh kilé 320
chertah dé.

I asked the peasant again where the village was.

Tapos yé wuker chéh Tāsildār (تاسیلدار) kum dzā-é q́erah nīwulè
dah.

He inquired where the Tahsildar had pitched his camp.

Wershah. Tapos kah chéh tseh maṭlab dé dé.

Go and ask him what he means.

Pukshtunah yé wukerelah chéh kalah bah rāshé.

He asked me when I would come.

Dzawāb tré wākhelah chéh tselah rāghelī yai (or dī?).

Make them explain why they have come.

When the Verb of inquiry is in the Imperative, the interrogative form of the subordinate clause is frequently avoided by using expressions like

Malūm kerūl	to ascertain (by questioning),
mālūm shwul	to be ascertained (by questioning),

which belong to the above category of Verbs of **thinking** and **perceiving** (*vide* § 319). In this way the necessity of using the 2nd Person is escaped, but the tenses must be those in which the inquirer recorded his impressions at the moment he received them.

INDIRECT COMMAND.

Indirect Command is expressed by using **chéh** with the 3rd Person 321
Present Subjunctive, accompanied by the Jussive particle **de**.

Where the precise form in which the command is to be delivered is of importance, or generally for the sake of vividness or clearness, the actual words may be quoted.

Noker tah mi wāyah chéh chai-è de rāweṛī.

Tell my servant to bring tea.

Wāyah wertah chéh { radzī de. Tell him to come here.
rā de shī.

Wertah hūkem mi werkeré dé chéh 'Rādzah. Khpuḷ dzawāb
werkah Ṣāhib lah'.

I ordered him to come and account for himself to the Sahib.

CHAPTER XIII

THE INTERJECTIONS

322 THE Interjections are incapable of presenting any syntactical difficulties, but a few of those in common colloquial use may be mentioned here.

Apsos }	Alas.
Armān }	
O }	Oh. Hullo.
A-i }	
Tobah	Shame. Fic. Goodness.
Chikhé (Chighé)	Get out. Shoo (driving an animal away).
Khair	All right. No matter.
Khudāgo	By God.
Khlākah	Damn me.

(An Afridi swear, said to be properly **Khudāké**. It is usually followed by **keh** = *if*.)

Khlākah keh mā pézhandelé Blow me if I recognized you.

Shāhbāsh, Shābāshé	Bravo, Well done.
Kwuré	Get off (said to a dog).
Nah	No.
Wah wah	O-ho. Bravo.
Wai wai	Alas.
Ho. O	Yes.
Yèrah (yerah)	Of a truth. By Jove.

Yèrah. Pah dé bzhah jāmo kkshé teh dér ksheh lidé shé:
Jove. You do look nice in these rags.

CHAPTER XIV

CHARACTERISTICS OF PASHTU

No one will have worked through the preceding chapters and studied the examples given without gathering some ideas as to the nature and peculiarities of colloquial Pashtu. It has, moreover, been assumed that the reader has in addition some first-hand practical acquaintance with Pashtu, and in that case he will have become familiar on his own account with most of the more striking phenomena presented by the language. It may not, however, be wholly without interest at this stage to make a brief general survey in order to collect and take stock of its more striking characteristics and peculiarities. Many of these features are not mere excrescences or eccentricities of the moment, but can be traced far back into the history of the language. These it will be our business in the second part of this work to consider from the historical point of view. Here they will be treated merely as existing facts. Other peculiarities arise from the fact that the language is essentially a colloquial one and lacks the greater fixity of form and pronunciation, largely conventional, and the more complicated forms of expression which the presence of a living written literature always tends to induce or create. This non-literary character of Pashtu makes it difficult to find true grounds of comparison between it and the older languages, such as Avestic, Sanskrit, Latin and Greek, or the standard European idioms of the present day which are largely under the influence of literary tradition and practice. This last point has been recognized in the preceding chapters, and endeavour has been made to represent Pashtu forms of expression by the forms corresponding to them in colloquial and not literary English. 323

In proceeding to examine the peculiarities of Pashtu I propose, for convenience, to deal with them under the following heads :

1. Phonetic Phenomena.
2. Peculiarities of Vocabulary and Word-Formation.
3. Characteristics of Syntax and Style.

I. PHONETIC PHENOMENA

324 Under this head we might enter into a detailed examination of the pronunciation of Pashtu, but this would require a treatise in itself, and an extent of knowledge to which the writer can make no claim. Many causes have co-operated to encourage a very great variety of pronunciation; of these, ethnical differences and physical and geographical conditions may be mentioned.

Among the Pashtu-speaking peoples many elements of unmistakably and obviously different racial origin still exist unfused. The physical conditions of the country which is traversed by many natural barriers, and which presents both fertile plains and barren mountains, have led to the creation or preservation of communities widely separated from each other in their modes of life. It is impossible that the inhabitants of the Peshawar valley and those of Tirah should form habits or entertain interests in any way identical, and where habits and interests differ there cannot, in the more elementary stages of civilization, be much intimate unity or mental or moral sympathy. In fact there arise sharply divided communities. Now in language, and more especially in pronunciation, there is no natural fixity, but rather a constant tendency to change, and where there is division into communities, no two communities amid the infinite choice of possible variation will be likely to pursue exactly the same track.

Among European nationalities the factor of racial origin is as much in evidence as it is among the speakers of Pashtu, but the factor of communal isolation is decidedly less active.

We have mentioned a third source of variation in pronunciation—geographical situation. In almost all cases the geographically outlying sections of a national unit must be in touch with foreign races speaking foreign languages. Even a great barrier like the Himalayas has not availed to seclude India entirely from Central Asian influences. The sea as a neighbour may hold foreign influence at arm's length, but even it cannot exclude the outer world for ever or entirely; what is excluded along the general coast-line at least finds an entrance at scattered points, with the result that seaports are usually cosmopolitan and polyglot. In ordinary cases the people living on opposite sides of a boundary are in close and constant contact. The conditions of their life are often similar, and they are closely associated by trade relationships; such association cannot exist without an interchange of possessions other than articles of commerce.

In the sphere of language this interchange is principally one of

few remarks may be made on the less remote Afridi dialect. In the latter:

ā is commonly pronounced **aw** (as in jack-daw), e. g.

Bāzār	bawzawr.
tā	taw.

a and **e** in final closed syllables tend to become **ā**.

Yus. noker	Afr. nokār	servant.
ṭopak	ṭopāk	gun.
ḥaq	āq	right, dues.

e before **r** becomes **è** and **a**.

Yus. wertah	Afr. wèrtah.
werkah	wèrkah.
chertah	chèrtah.
nmer	mèr (or mér).
her	har.

i sometimes becomes **ī**.

Yus. qīṣah	Afr. qīṣah.
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Cp. the general **nīsem** for written **nisem** heard everywhere.

-é final is pronounced **-ai**.

Yus. seré	Afr. serai	man.
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(This is done also by the Shinwaris and Kabulis.)

The insertion of a **y**-sound before various vowels is common. Thus:

Yus. lār	Afr. lyār, lyèr	road.
mendz	myandz	middle.
soré	syūrai	shade.
wai-ūl	wyai-ūl	to say.
	pres. wé-ai-ī	
bé-al	byal	separat

In the last form the **y** is possibly due to the insertion of a glide between the two vowels (**bé-y-al**) the former of which has since been dropped.¹

¹ Is there any parallelism between this and the **y**-sound sometimes heard after **k** in Modern Persian *kyam* = *kam*, and Turkish (t) *K(i)āmal Pāshā*? Cf. also the old and modern cockney insertion of **y** after **g** and **k** sounds: *gyarden, cyard, &c.* Cf. W. Horn, *Historische neu-englische Grammatik*, i. § 241.

Besides pronouncing the Masculine termination -**é** as -**ai**, the Shinwaris frequently change medial **é** to **a**. As:

Yus. léḡul	Shin. lagul	to send,
ormég	ormag	nape of the neck,

and medial **ī** sometimes becomes **a** as:

nīsem	nasem.
-------	--------

The very prevalence of vowel variation makes it an unsatisfactory 327
criterion for dialect differentiation, and accordingly the dialects of Pashtu are usually classified according to the treatment of the consonants. Two large divisions are recognized, the 'Hard' and the 'Soft', more correctly the 'Guttural' and the 'Sibilant'.

In the former **گ** and **ښ** are pronounced as **g** and **kh**,
in the latter as **zh** **sh** respectively.

These two dialects correspond with a tolerably distinct geographical division, and from this point of view are frequently referred to as the

Northern, Eastern or North-Eastern,
and the Southern, Western or South-Western respectively.

The **Guttural** or **North-Eastern** dialect. The centre of the **g kh** pronunciation is Peshawar; it prevails among the tribes of Swat, Buner, and of the Peshawar valley, among the Mohmands, Mullagoris, Shinwaris, and Afridis, and among the Bangaksh of the Hangu valley.

The **Sibilant** or **South-Western** dialect. Qandahar is regarded as the centre of the **zh sh** pronunciation which prevails among the Southern tribes, including most of the Khattaks and the Waziris.

The line of division passes roughly from Thal to Kohat and so on to the Indus.

The treatment of

ts dz zh

by the tribes of the Peshawar valley has already been referred to above, *vide* § 7.

Consonantal Combinations.

328

A very characteristic feature of Pashtu is its richness in combinations of juxtaposed consonants which is especially remarkable at the beginning of words. In this respect it differs markedly both from Modern Persian and from the dialects of Modern India, and many of the initial combinations which it permits are no less foreign to the Romance and Germanic

languages of Modern Europe. The origin of these combinations will be glanced at in a later part of this book, but it may be remarked here that some of them represent original combinations, while a large number of them have been developed by the dropping of intervening vowels.

Initial *s* followed immediately by a tenuis (*k*, *t*, *p*), that stumbling-block to the modern Persian and Indian tongue, presents no more difficulty to the Pathan than it did to the speaker of Avestic. E. g.

stan	pillar	Pers. sitūn	Avestic stūna-
spīn	white	Pers. safid	*spaēna-
		Hind. saféd	spaēta-
skor	charcoal	Pers. sakār	skairya-

Noting and passing over *خ* (*ts*) and *ځ* (*dz*) which, though represented in the Pashtu script by a single symbol and derived from simple sounds, are in fact compound as in our transcription, the following may be mentioned as the principal consonantal combinations met with in Pashtu in an initial position :

bl-	lm-	psh-	shr-
br- (br̥-)	lw-	rg̱h-	sht-
dr-	ml-	rw-	shw-
gr-	mr- (mr̥-)	sk-	tl-
ghl-	mz-	skh-	tr-
ghr- (ghr̥)	ng̱-	skhw-	wr-
ghw-	ngh-	sm-	wl-
kksh-	nj-	sp-	zb-
kl-	nksh-	sr- (sr̥-)	zd-
kr- (kr̥-)	nm-	st-	zgh-
khp-	nw-	sw-	zm-
kẖr-	pksh-	shk-	zg-
kshk-	pl-	shl-	zw-
kshp-	pr- (pr̥-)	shn-	zhw-
lgh-	ps-	shp-	tsk-
			dzm-

kksh in several cases where it is etymologically correct is commonly replaced in writing and pronunciation by kshk- (e. g. kshkūl for kkshūl). In the word kkshé (always and correctly so written) it is pronounced merely as k.

It is unnecessary here to dwell longer on these combinations.

Consonant Changes.

329

Attention may be briefly drawn to a few peculiarities in the treatment of certain Consonants. Fuller details will be found in Part II.

Medial **b**.

Medial **b** following **ā** and preceding a consonant is in borrowed words frequently changed to **u** which forms with the preceding **ā** the diphthong **au**. Thus :

Pers. ādast	Pashtu	audas	washing hands before prayer.
ṣā(hi)bzādah		ṣauzādah	a title.
ābkhānah		aukhānah.	

This vocalization of **b** is seen similarly in the dialects of Modern Persian :

Pers. āb	dialectally	au	water.
ābilah		au-ilah	small-pox.
bāb?		bau	father.
kabk		kauk	hill red-legged partridge.

F.

330

F in borrowed words changes in the common speech to **p**.

Afridi	becomes	Apridi.	
ititfāq		ittipāq	chance.
khafah		khapah	angry.

In some cases, however, where it precedes a consonant it changes like **b** to **u** or **w**. Thus :

Afghān	becomes	Aughān.	
yāftédul		yawtédul	be obtained.
juft (pair)		jot	an even number.
kabūtar (cp. Mn. P. kafter)	kauter		pigeon.
dafter (record-book)	dauter		hereditary estate.
shaftal	shotal		lucern.

Nm.

331

Nm is found alternating with **nw**, **nu**, **m**. Examples :

nmer	nwar	sun.
nmerai	nwerai	a morsel of food.

nmeṛaz	nweṛaz	quail.
nmāzūl	} (B) ¹ P. nawāzīdan	cherish.
nmāndzūl		
nmasé	nūsé	grandson.
nmündz	mündz	prayer.
nmer	mèr (Afr.)	sun.

332 N.

In some dialects **n** immediately preceding a consonant turns to **l**.
Thus:

nmündz	lmündz	prayer.
ngharé	lgharé	hearth.

There is an affinity between **l** and **n** in Pashtu; cp.

ma-in apparently for	mā-il	liking.
nünd	lünd	damp.

Curious is the occasional insertion of **n** before a dental consonant. The commonest examples are:

mandat	for	madad	help.
uménd		uméd	hope.
cp. nmündz	} beside P.	nimāz	prayer.
nmāndz			
kaunter		kauter	pigeon

Cp. also the **n** in Modern English:

messenger	beside	M. E. messenger.
harbinger		M. E. herbergeour.
porringer		porridge.

(Cp. Horn, *Hist. ne. Gk.* i. § 225) and in Scots *ballant* for *ballad*.

Tamānchah also occurs beside the commoner **tamāchah** (pistol) but here the **n** is probably original, cp. the Mn. P. **tufangchah** and **tapūnchah** diminutive of **tufang**. Cp. also the converse in Pashtu

mazal	for	manzil	a stage, march.
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333 W and M.

A curious relationship between **w** and **m** may be noted:

Before a dental:

kamter	{ kauter	P. kabūtar	<i>Bakhiari</i> , kamūtar.
	{ kaunter ²	P. kaftar.	

¹ (B) = Bellew's *Dictionary*; (R) = Raverty's *Dictionary*.

² Cp. the inserted nasal above.

chamtār	H. chautārā	a stringed instrument.
jamder	jauder	wild oats.

Otherwise :

shamkor	for shabkor	night blind.
pamanké	pawanké	a plant like stonecrop.
Kamnyārī	Cavagnari (proper name).	
wulmah (dial.)	mélmah	guest.

Cp. the **nm** = **nw** series above.

L.**334**

The substitution of **l** in Pashtu for **d** in Persian goes back to an early date, and will be mentioned later in Part II. Examples :

laman	for dāman	skirt.
lās	dast	hand.
lam	dum, &c.	tail.

This change has not been operative in recent borrowings.

Pers. D.**335**

The curious change of Persian **d** into **z** in Pashtu may be mentioned :

khizmat	for Pers. khidmat.	Ar. khidmat	service.
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The final **d** of the Persian suffix **-mand** is generally dropped in Pashtu :

derdman	for Pers. dardmand	pained, suffering.
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Cp. the loss of final **t** in derkh(w)ās(t), request.

Metathesis.**336**

Metathesis, or the transposition of sounds in a word is a very common phenomenon in Pashtu. It most frequently affects two consonants that are in actual contact, but inversion of two consonants over an intervening vowel sometimes takes place, and the metathesis of a contiguous vowel and consonant is not uncommon.

Some of the initial groups of consonants mentioned in § 328 above are particularly liable to metathesis, doubtless because even the Afghan tongue experiences some difficulty in dealing with them. Sometimes a vowel is interposed. The following are examples :

a. Juxtaposed consonants.

Initial. (The forms most in use are given in the first column irrespective of their etymological legitimacy.)

<u>ksh</u> pah	<u>pksh</u> ah	fcot.
skhā	khasā	foul.

skhé	khásé	calf.
sksher	kshaser	father-in-law
sperlé	{ paserlé } { pasalé }	spring.
zmakah	{ mzakah } { mizakah }	land, ground
zmeré	{ mzeré } { mizeré }	tiger.
wradz	rwadz	day.

Medial.

Bārakzai	Bārazgai }	tribal names
Orakzai	Orazgai }	

b. Metathesis over a Vowel.

qufel	qulef	lock.
shomlè	shlonbè	buttermilk.
tsakhah	khatsah	beside, in presence of

c. Vowel and Consonant.

As in other languages **r** is peculiarly susceptible of metathesis.

Apridé	Apīrdé	Afridi.
burj	bruj	fort.
mirch	mrach	pepper.
sūré	serawai (Afr.)	hole.

The transposition of syllables in the word

gamandz	mangaz	a comb
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is interesting.

Many examples of various forms of metathesis may be found in the dictionaries:

bāḍgol (B)	Hind. bāḡḍor	leading-rope of a horse.
blārbah	brālrah	pregnant.
zgérwé	zwérgé	moan, whine.
nakherah	rakhenah	hole, fissure.
skerwaṭah	serwaṭkah (B)	embers.

II. VOCABULARY AND WORD-FORMATION

Duplication.

337

The duplication of words is a peculiarity very characteristic of Pashtu.

We have already seen Duplication employed to intensify the significance of an Adjective (§ 64) or Adverb (§ 289 a); also in the case of Numerals to give a distributive sense (§ 79). The duplication of the Indefinite Adjectives and Pronouns :

kum and **tsok**

and of the Adverb : **kalah kalah** is probably to be explained in the same way. Nouns are also sometimes duplicated giving a sense of indefinite multiplicity, successiveness, or continuousness :

pah dzā-ī dzā-ī **kkshé** paidau-égī.

It is to be found here and there (in one place and another).

da sīnd pah ghārah ghārah dzai.

Go along, keeping to the edge of the river.

(pah) paṭo paṭo **kkshé** tūh. He was going through the fields.

It remains here to mention another kind of Duplication which in the colloquial language is applied to Nouns and Adjectives and produces a sense of indefiniteness. It is peculiar in that the original word is repeated with a variation of the initial consonant usually to **m** in the case of Nouns and usually to **w** in the case of Adjectives. Examples are :

Nouns.

chitai mitai	letters.
khabeṛè mabeṛè	gossip, chattering.
khaṭ maṭ	letters.
laber maber (laber = raber)	worry.
gher wer berāberawul	to go cross-country.

Adjectives.

sateré materé	strewn about.
kog wog	all crooked, awry.
gaḍ waḍ	mixed up.

Both components are inflected. I think that in all cases there is a latent plurality which in part explains the repetition : there is a 'khat' and a 'mat'; one part of the thing is 'kog' and the other 'wog'. But the repetition in an altered form gives a sense of indefiniteness, and the mere assonance is in itself probably grateful. A similar phenomenon

is found in Mn. P. *pashm mashm*; *khirtah pirtah*. Compare Eng. *hugger-mugger*, *hurly-burly*, *higgledy-piggledy*.

Repetitions with vocalic instead of consonantal change also occurs, but as far as I know only in words of an imitative nature, e. g.

prak prūk	the sound of clapping hands (Shinwāri = lightning?).
chighah chugh	the sound of shoes on the ground.

339 Onomatopoeia.

Not an inconsiderable feature in the expressiveness of Pashtu is the energy it has displayed in creating onomatopoeic words, almost the only form of genuine creation possible for a language in the state of development of Pashtu.

Besides the two words just mentioned in the last paragraph, the following examples may be given :

chīr	the sound of tearing cloth.
ḍaz	a shot (of a gun).
draz	loud noise or crash.
ghṛab	sound of something falling into water.
ghrumb	thunder, boom, deep resonant sound.
ghargherah	gurgling.
krach (-kruch)	sound as of rubbing together of hard substances.
krap (-krūp)	sound of crunching, as of nailed chaplis on hard ground or stones.
shṛak	sound as of the butts of rifles being brought down nearly simultaneously on to hard ground.
shṛang	chinking, jingling, metallic sound as of pouring out a lot of coins.
ṭak	a sharp sound of impact.
tās	explosive sound as of discharge of a rifle.

Examples might be indefinitely multiplied.

The onomatopoeic vocabulary will be found to vary considerably with the locality.

Appropriate words exist to represent the characteristic noises of most animals, e. g.

pshogah mēwégī	the kitten mews (Shin.).
pīshū mī-ū mī-ū mī-ū ka-i	the cat mews.
ūksh ghṛumbégī or rumbāri	the camel grumbles.
ghwā ghurchégī or wuruchégī	the cow lows.

Contraction.

340

Pashtu is happily much more sparing of contractions than English. A few are common:

wu-1. before **ā-**.

wākhelah

← wu-ākhelah (*vide* § 259).2. before **yé, é.**

wé

beside

{	wu yé.
{	wu é.

nah.

nākhelem

← nah ākhelem.

In writing it is frequently, as in speech always, combined with the Verb it accompanies, the final **h** being dropped:

nedé

← nah dé.

neshī

← nah shī.

nīstah

← nah shtah.

Pah, tar.

pé

← pah yé.

tré

← tar yé (?).

Mā, mi.

m' ai-ūl

beside

mā wai-ūl.

nemdi līdelī

,,

nah mī dī līdelī.

h- and -gh-

Initial **h-** is usually silent, and medial **-gh-** is in some localities much weakened:

aghah, a-a

← haghah.

hase, āse

← haghah se.

The final vowel of *haghah* and *daghah* is in some dialects almost or wholly silent:

agh

← haghah.

dagh

← daghah.

Domerah and **tsomerah** are sometimes reduced to **donah** and **tsorah**.

ğ-

The **-ğ-** of **-ğdūl** is frequently silent:

prédah, &c.

← prégdah, &c.

kkshédah, &c.

← kkshégdah, &c.

-w-.

Occasional elision of **-w-** between vowels and contraction of the resultant **a·é** and **a·ī** to **é** and **ī**. E. g.

kawum	→	kum.	
kawé	→	ka·é	→ ké.
kawī	→	ka·ī	→ kī.
āchawī	→	ācha·ī.	

THE FORMATION OF WORDS

341 Word formation in the Indo-Germanic languages is effected in three different ways:

1. By the addition of Suffixes
 2. By the addition of Prefixes
 3. By the amalgamation of independently existing words.
- } to existing words.

Suffixes.

Suffixes do not in any way affect the radical sense of the base word. They principally appear as particles of inflexion to denote variations of number, gender, case, mood, tense, and person, or as simple nominal, adjectival, and verbal formations. But they also appear expressing less intimate attributes as in the diminutives, or some external relationships as those of 'being done' or of 'possessing', 'location', &c., as in the Skr. *-ta-*, *-mant-*, *-vant-*, and the Persian *-dān*, *-stān*, *-kār*, and others which are directly connected with known verbal roots.

I do not propose to deal here with suffixes such as the above, which are the stereotyped indicators of inflexion, nor with those formative ones which are employed to produce Agent- and Verbal Nouns. Similarly I pass over the verbal formations *-éd-* and *-aw-*. Various forms of Adjective formatives exist, but they are not so plentifully represented as to merit attention here. The commonest are *-é* (fem. *-ai*) and the Pers. *-ī*, but the majority of Adjectives are in their simplest form suffixless.

All these suffixes we shall have occasion to consider from an historical point of view in the second part of this book. Here we shall confine our attention to two classes of formative suffix which are sufficiently well represented in Pashtu to be characteristic. These are :

1. Abstract Nominal Suffixes of Quality.
2. Diminutive Suffixes.

Abstract Suffixes.

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The conception of the abstract is a later development than that of the concrete,¹ and it follows that when a people reaches the stage at which it begins to wish to express abstract ideas, it must either manufacture abstract terms from the concrete ones it already possesses, or else it must borrow them ready-made from its more advanced neighbours.

In such circumstances the Germans have relied mainly on their native resources, while the English have to a very large extent drawn their abstract terms from Latin, either directly or through French, and from Greek, and at the present day are entirely dependent on these foreign sources for new formations.

At first such borrowings are in the main literary, and they only percolate through to the uneducated or the partially educated with the lapse of time. In modern England, however, thanks partly to the large proportion of the population which can read, partly to the abundant means of circulating knowledge, the assimilation of borrowed words proceeds comparatively rapidly. For recent examples take 'antiseptic', 'inoculation', 'aviation', 'appendicitis'.

The general development of Pashtu in regard to vocabulary has been not unlike that of English. Pashtu has many Abstract Nouns which may rank as home-made, and it has also many which have been derived from outside, chiefly from Persian. The latter, however, are largely the exclusive property of the literate, and the gulf between popular and literary speech is wider than in English. It is the popular, moreover, that is in every sense the true language; and it is everywhere dominant. Its requirements in the way of abstract terms are small, and generally speaking the supply of indigenous ones is sufficient. The position is what we may conceive to have existed in England in the fifteenth century when the foreign words introduced by Chaucer and his immediate successors had not yet become part of the popular tongue.

Abstract Nouns are formed in Pashtu by the addition of suffixes to Nouns and Adjectives. The following are the most important and characteristic of these suffixes:

-tī-ā.

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This suffix is usually added only to stems ending in a consonant. Many examples are given in the dictionaries, but the majority of them are not in general use.

¹ The truth of this statement is sufficiently demonstrated by the derivative nature of the bulk of Abstract Nouns.

nājor̥tī-ā	illness.
mélmāstī-ā ¹	hospitality.
riksh̥tī-ā	truth.

These three are universal. Of others the following may be cited :

ārāmtī-ā	being at ease, comfort.
huksh̥ī-ārtī-ā	intelligence, knowingness.
kamzortī-ā	weakness.
malgertī-ā	companionship.
(malgeré = companion.)	
zurtī-ā	quickness.

344 -tob.

This suffix is freely used with both vowel and consonantal stems of Nouns and Adjectives. Fairly common. Examples :

spīntob	whiteness.
serītib	manliness.
liwāltob	hunger.
ksh̥kulitob	beauty.
riksh̥tintob	truthfulness.
léwantob	madness.

(léwané = mad.)

zalmītib	youth.
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It will be noted that there is considerable difference in the value of the abstracts educed ; some tend towards the concrete :

riksh̥tī-ā wāyah	= tell the truth, i.e. tell the fact which is true.
nājor̥tī-ā	= illness, disease.

but

kamzortī-ā	= the quality of being weak.
riksh̥tintob	= the quality of being true, truthful.

These two suffixes have been mentioned first because they are specifically Pashtu and cannot be traced to any foreign or recent source. They are not the most common abstract suffixes, except in so far as they happen to occur in certain universally-used words. Though their use is restricted they are not by any means to be regarded as dead and only embalmed in old-established words. A modern Pathan improvising would still have recourse to them if euphony favoured.

Much more frequently used, nowadays, however, are the two suffixes -wālé and -ī, which are of foreign origin and probably of comparatively recent introduction.

¹ Casting back to an older form of mélmah, a guest : *mél-man-s.

-wālé.

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This appears to be the Hindustani -wālū transformed into an abstract suffix by the Pashtu suffix -é.¹ Its use is very extensive, and recourse is had to it freely in improvisation. It is added only to Adjectives and prefers consonantal stems. It corresponds usually to -th or -ness in English. Examples :

ūgdwālé	length.
ūchatwālé	height.
planwālé	breadth.
ghaṭwālé	stoutness.
ḍakwālé	fullness.
drūdṽwālé	heaviness.
samwālé	levelness.

Some stems may be allied with any one of the three above suffixes. Raverty, for example, gives :

trikhtī-ā	
trikhtob	bitterness.
trikhwālé)	

the last, however, is the commonest form, and I think there is a general tendency for -wālé to replace the other suffixes.

-ī.

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This is the Mn. Pers. Nominal Abstract suffix. It appears in a very large number of Abstract Nouns borrowed from Persian directly or through Hindustani. It is not used with pure Pashtu words (with one or two possible exceptions, e.g. *makhṭor-ī*) and so cannot be regarded as a real Pashtu suffix. It is principally added to Adjectives, especially compound ones, but occurs also with Nouns. Examples :

a. With Simple Adjectives :

bīmārī	illness.
nékī	goodness.
tundī	impetuosity, sharpness of temper.

b. With Compound Adjectives :

badnāmī	disgrace, evil repute.
badbakhtī	misfortune.
berāberī.	equivalence, evenness.

¹ Darmesteter, *Chants populaires des Afghans*, § 104. 4.

dūrandé <u>kshī</u>	foresight.
khāberdāri	{heedfulness.
	{carefulness.
khushhālī	happiness.
nimak ḥarāmī	treachery, ingratitude.
ṭarafdāri	partiality, partisanship

c. With nouns :

dostī	friendship.
dukshmanī	enmity.

d. With Adjectives formed from Noun + Preposition or Adverb :

bé gunāhī	innocence.
bé inṣāfī	injustice.
bé perwā-ī	indifference, nonchalance.
nā wakhtī	lateness.
pésh fikerī	forethought (-fulness).

I have chosen to dwell on the subject of abstract suffixes, because the problem of expressing abstract conceptions is one which from a very early stage presents itself to any one who has to adapt European thought to the vehicle of a semi-developed language such as Pashtu. Recourse has constantly to be had to a concrete form of expression, but it is all the more important to ascertain what abstract terms the language does actually possess, what means it possesses for making them, and how far it avails itself of these means.

347 Diminutive Suffixes.

Pashtu shows a strong taste for diminutives. The commonest Diminutive Suffixes are :

1. -ké (-gé), sometimes with a prefixed -ū-.
2. -oté (-uté, -téc), sometimes with a prefixed -g-.
3. -ūréc (-oréc, -řéc).
4. keré (-geré, -geréc), (of animals only).

The second and third are of Indian origin. A suffix **-ak** of Persian origin appears sometimes to have diminutive force, cp.

· ṭop ṭopak.

As a rule in Pashtu the Diminutive Suffixes are added to Nouns and the resulting forms are Nouns, but in a few cases they are added to Adjectives when they yield Adjectives or, in one or two cases, Nouns. In the main Pashtu restricts them to their normal functions.

a. They are added to a Noun to indicate a small specimen or species of the thing named; frequently to denote the young of an animal. 348
Examples:

batak	water flask.	bataké	water flask.
chārah	knife.	charūkai	smaller knife.
chirg	cock.	chirgūrē	chicken.
gud	sheep.	gaḍūrē	lamb.
ghandos	ball.	ghandoské	small ball.
haḍ ¹	bone.	haḍūkē	bone.
kaṭ	bedstead.	{ kaṭké	bedstead.
		{ kaṭōṭē	very small bedstead.
kher	donkey.	khergē	small, or young, donkey.
lor	scythe.	lerūkē	sickle.
poṭ	rind, skin.	poṭakē	skin (especially as a dressing put on a wound).
ṭiṭ	stooping.	ṭiṭakē	a short person.
	short (Adj.).		

The gender of the original is usually preserved:

bukhtsah (Fem.)	bukhtsakai	bundle of clothes.
(buqchah Pers.)	(Fem.)	
jinai (Fem.)	jinakai (Fem.)	girl.
dānah (Fem.)	dānakai (Fem.)	boil.
hā (Fem.)	hagai (Fem.)	egg.

Cases of course occur where the original form has fallen out of use and only the Diminutive remains.

b. A Diminutive may also indicate a thing which though not of the same kind as the original object, bears some sort of resemblance to it. 349
This is the result of a want of precision of thought or observation, and

¹ Rare except in the phrase: *da haḍ pitenah* = blood feud.

a corresponding defectiveness of vocabulary; it does not occur in a word-rich language like Arabic. E. g.

totā	parrot.	{ totaké totakeré (B) totakerké (B)	swallow.
maḡah } magak }	rat.	maḡakūrē	mouse.

- 350 c. The connexion may be even slighter, merely an association of ideas :

mūṭ	upper arm, forearm.	maṭké	bracelet, armlet.
*stera	star.	stergah	eye.
	(cognate <i>stora</i>).		
cp.	Latin : os, osculum ;		mus, musculus.
	Eng. neck, necklet ;		arm, armlet.

- 351 d. In a few of the commonest Diminutives the base is a word already conveying the idea of **smallness**.

wor }	small.	{ weṛ-ūké wūr-ké weṛ-k-oté	small. small boy. very small.
lug	little (quantity).	{ lū(g)-k-ūtī lak-ūtī	} a little.
cp.	Latin : minus		minusculus.
	French : petit.		petiot.

- 352 e. Instances of double Diminutives may be noted, as :

		tota-ker-ké	above, and probably
		weṛ-k-oté.	
cp.	Latin : lapis	lapillus	lapillulus.

- 353 In some languages, Persian for example, Diminutives with a contemptuous sense are common. This has arisen naturally where the attribution of smallness to an object implies inferiority, or want of dignity. Cp. Mn. P.

mardak	fellow.
zanak	contemptuous term for a woman.
cp.	Lat. plēbēcula (rabble), &c., and Eng. princeling
	(Brugmann II, 1, § 542).

In Pashtu examples of this application are not common: **seroté** from **seré** is equivalent to Pers. **mardak**. The term **Hindkī** applied to Indian communities settled among Pathans and **Hindūké**, Hindu, also **palānké** (from Arabic, through Persian, **fulān**) = *so and so*, may also be cited in this connexion.

In the case of human beings there is often an association between the idea of smallness and endearment. The child is the most general object of affection in the world, and its smallness entitles it to diminutive applications: Johnny, Pierrot, Gretchen. 354

The Diminutive has probably in this way gained a footing as a means of expressing affection. Cp. dar-ling, Lieb-chen, mon petit chou, 'the little Father', 'Robbie Burns'.

The contracted forms in -o of Pashtu proper names probably bear some relation to this usage:

Durkho	for	Durkhāni.
Pīro		Pīr Khān, &c.,

seem to argue some assumption of familiarity, whether friendly or respectful.

In some languages there appears a sort of perversion of this affectionate sense into a sentimentality, or half-affectionate, half-contemptuous air of familiarity or patronage, and diminutives are used freely instead of the ordinary names of animate and even of inanimate objects. Cp. Scots: mannie, wifie, housie, boatie, &c., and the constant use of the diminutive in popular German: Häuschen, Federchen, &c. Outside the Indo-Germanic sphere this abuse of the diminutive is much favoured in Arabic.¹ I cannot remember having met with any trace of this usage in Pashtu.

Prefixes.

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The second means of forming new words is the addition of prefixes to words already existing. Prefixes differ from suffixes in that they produce in a distinct degree a definite modification of the conception presented by the base word.

They are adverbial in origin and are in general attached to Verbs or Derivatives from verbal bases.² The greatest activity appears in the

¹ For some remarks on this subject see Palgrave's *Central and Eastern Arabia* (3rd edition), i. p. 357.

² Even in nouns like *insula*, *exsul*, *consul*, the base is verbal though all sense of its original meaning has been lost, by classical times.

amalgamation of Verbs with qualifying Adverbs to produce more or less simple conceptions. This at any rate is true of Sanskrit and Avestic, and of course of Greek and Latin. Examples are abundant in all these languages. Take for example the Latin simple Verb, *tendo*, to stretch, and its prefixal derivatives :

attendo	to stretch towards, take heed to.
contendo	strive for, hasten, fight.
detendo	unstretch, take down.
extendo	stretch out, enlarge, prolong.
intendo	direct upon, aim at.
obtendo	place before, conceal.
pertendo	persevere, persist.
practendo	stretch forth, allege, simulate.

&c., &c.

English is weak in native prefixes but has : **mistake**, **bespatter**, **outdo**, **overthrow**, **undervalue**, **upstart**, **undo**, &c., &c.

Pashtu, as we have seen from the preceding chapter on the Verb, is fairly well supplied with verbal prefixes, but they are dead, by which I mean that they cannot now be used for modern improvisation, and in some cases the fact that they are prefixes has passed out of the public consciousness (cp. wan- in the English 'wanton').

356 Apart from these Verbal Prefixes a series of Negative Prefixes occurs in the other languages to which reference has just been made, of which the English representative is *un-*.¹

Pashtu lacks a corresponding prefix and has supplied its place by the Persian particles :

na- with Adjectives,²
and the preposition **bé-** with Nouns. E. g.

nā-pāk	impure, unclean.
bé-shaka	without doubt, indubitably.
bé-īmān	faithless.

As all such words or phrases seem to have been borrowed from Persian ready-made, it may be said that Pashtu has no negative prefix.

357 At first sight it might seem legitimate to regard the particles employed

¹ Skr. and Av. a-, an-; Gk. á-, áv-; Lat. in-; Gmc. un-.

² Skr. ná-; Av. na-(!); Gk. νη- (Doric νᾱ-).

with Nouns and Adjectives to produce certain Adverbial phrases, as falling within the category of prefixes. An example is:

pah nāstah seated, sitting. Cp. Eng. a-foot.

These particles, however, do not in any way affect the radical sense of the word to which they are attached, and these combinations may more correctly be considered as prepositional phrases; the second element in them, though it sometimes resembles a Feminine Adjective, as in **nāstah**, **qalārah**, is probably in fact always a Noun.

The **ham-** in **ham'umer**, **hamwazen**, &c., is merely an obsolete Adjective in composition, meaning 'the same', 'similar'. Thus:

ham-sāyah the same shade, one having the same shade,
i.e. neighbour, dependent.

Similarly most of the words in which it occurs are 'Possessive Compounds', and of Persian origin.

Hamzolē born at the same time, contemporary,
appears to be a Pashtu attempt to form another type of compound with it¹.

COMPOSITION

A Compound may be defined as a word formed by the uniting of two or more words into a single combination which presents a conception different from that suggested by the same words taken separately. 358

In some cases this new conception has arisen from a specialization or limitation of the original sense, e.g. a *blackbird* versus a *black bird*; in others they are condensed clauses which are without meaning until the missing elements are mentally restored, e.g. a *redbreast* = a bird which has a red breast.

Beside true Compounds there are many Quasi-compounds which are nothing more than the mechanical writing together of certain words which commonly occur in juxtaposition, e.g. *forever* (Carlyle). On the other hand, groups of words which have a specialized value and are really true Compounds are sometimes written with their separate members ununited, e.g. *high school*, *little finger*, *one and all*, *at all events*.

Writing is therefore not a safe criterion of what is and what is not a Compound, cp. *evermore* beside *ever since*, *anything* beside *any one*, &c.

¹ **Ham-** in the Possessive Compounds is the representative of Av. hama-; Skr. samā-; Gk. *σμός*; English *same*. The Av. type of compound is: hama-gaona = *having the same colour*. The **ham-** in hamzolē corresponds in meaning to Av. ham, ham-; Skr. sām- = *together with*. Cp. Gk. *σύν*, *σύν*; Lat. simul, similis. The two are allied. Cp. Uhlenbeck, *Etymologisches Wörterbuch der altindischen Sprache*, s. v. sām-, samās.

Again difficulty occurs in drawing a line of distinction between 'Compound' words and 'Derivative' words formed by the addition of prefixes or suffixes. It is a question of what exactly constitutes a prefix or a suffix, and judging each case accordingly.¹

359 In the case of Pashtu we may remark three distinct general classes of Compounds:

1. Old Native Compounds, in which the various elements, whether from alteration of form, or from having become obsolete, have passed out of the public consciousness.

2. Living Native Compounds, i.e. those composed of Pashtu elements which are still generally distinguished and understood by the public consciousness.

3. Imported Foreign Compounds.

The first from the practical point of view are to be regarded as simple words. In their quality of Compounds they merely provide amusement for the philologist; such remarks as I have to make on them I relegate to the second part of this work.

The third class form a large element in the everyday language, but for their mode of composition Pashtu is itself in no way responsible. They have been borrowed ready-made, and though in most cases their composition is obvious and intelligible to every one, still as Compounds they cannot be regarded as characteristic of the adopting language. They are chiefly, if not entirely, of Persian origin and are to be studied as Persian creations. As, however, these exotics are very common, and some forms of composition are represented among them which in Pashtu proper are rare or lacking, I shall submit them to a brief review further on. (*Vide* Chapter XV.)

In the meantime I propose to concentrate attention on the Compounds of the second class and to deal with this complicated subject in as practical a spirit as possible.

COMPOUNDS

ITERATIVES.

360 The simplest form of Compound is that which is produced by the mere repetition of a single word. This type is well represented in Pashtu. The principal forms in which it occurs have already been noticed incidentally (*vide* § 337), and it will be sufficient here to recapitulate them briefly.

¹ For a discussion of what constitutes a suffix, see Strong's *History of Language*, 1891, pp. 338-9.

Intensive.¹Adjective + Adjective (*vide* § 64).Adverb + Adverb (*vide* § 289 *a* end):

spīn spīn	very white.
wro wro	very slowly.
zer zer	very quickly.
(pah) tīt tīt (rāghé)	(he came) stooping low.
cp. 'an old old man', 'gently, gently'.	

Distributive.

a. zerè zerè shwul to be broken into little bits.

Similarly,

tōtè tōtè }	in bits.
pūtī pūtī }	

cp. Mn. Pers. tikah tikah.

b. kum kum (*vide* § 133).

tsok tsok.

dzine dzine.

kalah kalah }	sometimes.
gāhe gāhe }	

c. Numerals:

dré dré	three each.
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d. Nouns (*vide* § 337).**With a General or Indefinite Sense.**Repetition with altered initial (*vide* § 338).

khaberè maberè	news.
kog wog	crooked, awry (in general).

Imitative or Onomatopoeic (*vide* § 338 end).

prak prūk.

chighah chugh.

CO-ORDINATIVES.

The next more advanced stage of composition is the placing in **361** juxtaposition of two distinct words of the same grammatical class. These are usually either Nouns or Adjectives, and give usually a substantial Compound, but combinations of Adverbs yielding Adverbs are

¹ *Vide* foot-note to § 64.

also found. In meaning the two elements are most frequently adversative or complementary, but in some cases they are synonymous. Examples :

Noun + Noun or Adjective + Adjective.

tlul rātlul	coming and going.
rāshah ders Shah	intercourse.
plār mor	father and mother, parents.
roghah joṛah	being on good terms with any one.
botah beramtah	reprisals.
punḍ bakerai	flint and steel.
zi-črah zerghūnah	yellow and green, the rainbow.
lwer zhawer	undulating land (elevated and low lying).

When used in the oblique cases both components are capable of inflexion, but the pre- and post-positions are not repeated : e. g.

pah tlo rātlo kkshé.

da plār mor khaber yé nishtah.

He has no news of his parents.

362 Adverb + Adverb.

pore rāpore	backwards and forwards, through and through.
ore dile	here and there.
shāmudām (<i>for</i> haméshah mudām ¹)	always, perpetually.
nan šabā	to-day or to-morrow, in a few days.
nan šabā kawul	to procrastinate.

But perhaps the last phrase is to be taken as meaning 'to keep making to-day into to-morrow'.

To this Co-ordinative class may be referred the Compound Numerals : e. g. shpaḡ pandzos = 56.

There are some examples of the common Persian compounds with copula expressed. These may be either pure Persian, as :

bandobast arrangement,

or produced under Persian influence, as :

ghāl o ghul }	clamour, uproar.
ghāl o būl (B) }	" "
khwurāk o tskhāk (B)	meat and drink, victuals.

¹ Or shām o dām ?

APPOSITIONAL COMPOUNDS.

Such of these as occur are doubtless also to be assigned to a Persian origin : 363

shāhtūt	big kind of mulberry, ¹
shātīr	main beam, rafter,
mārmahé	(snake-fish) eel,

are all given in Steingass's *Persian Dictionary*. Others are :

kshāpéré	chief of the fairies,
qrut kāṇé (B)	nodular stone, 'kankar',
gēdī kher (B)	silly fool (II. gadhā + Pers. kher, each = ass).

SYNTACTICAL COMPOUNDS.

With the possible exception of the last group, the Compounds which we have been considering are merely mechanical combinations of words between which no syntactical relationship exists. They are undoubted Compounds, but the independence of their elements is strongly felt, and with a few exceptions under § 363, they are never combined in writing. We have now to deal with those more definite Compounds in which the elements stand in a syntactical relationship to each other, and which in Pashtu as in most other languages are written in one word, or at least as a Compound not admitting internally the signs of inflexion. In Pashtu these are for the most part combinations of : 364

1. Nouns and Nouns.
2. Adjectives and Nouns.
3. Verbal.
4. Adverbial.

1. Noun + Noun.

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In these the first member is dependent on the second, usually as a genitive. The resulting compounds are Nouns. Examples in English : *doomsday, dinner-time*.

uspankheré	iron slag.
chirgbāng	cock-crow (time).
mullābāng	time of Mullah's morning call to prayer.

¹ For the use of shāh = *king*, in compounds cp. Mn. Pers. shāh-band, a guy-rope fixed on top of a tent-pole, and the English 'kingcrab', 'kingfisher', and note the similarity of form and parallelism of meaning of shātīr and 'king-post'.

barakatbūṭé	plant of blessing (a shrub).
miswākah gūtah	the forefinger.
mendz „	the second finger.
wazīr „	the third finger.
wazhghūnē (pl.)	goats-hair (wuz + ghūnah).
pālkwuré	bag for ploughshare.
dershal	sill of door-frame.
tsélmah lār }	skirting-path.
tsandah lār }	
tsarah lār	single-person-path, footpath.
nen shpah	to-day's night, to-night.
gho-émand	running of cattle, stampede, trampling-under-foot.
pézwān(é) (pozah + bān)	nose-ornament.

With Verbal Nouns.

nmer préwātuh	sunset.
nmer khātuh	sunrise.
shkhwand wahanah (B)	chewing of the cud.

Metaphorical Use.

kherghwag	donkey's car (a plant).
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In **Proper Names** it is very frequent.

Tribal names :	Qamber Khél	the clan of Qamber.
	&c.	&c.
Place names :	Multān Kilé	Multan's village.
	Rustam Thāṇah.	
	'Alī Masjid.	
	Lakah Sar	name of a mountain peak.
	Ūlus Kūhé	'the well of the tribe'.
	Bāzār Kaṇḍau	the 'Bazar Pass'.
	&c.	&c.

There are many phrases which still preserve the Genitive particle but are in sense really compounds, e. g.

da gher péré	the mountain fairy, echo.
da haḍ pītṇah	a feud of the bone, blood-feud.
da būḍai ṭāl	the old woman's swing (?), the rainbow.
da péri-āno tanūr	the fairies' oven, the shimmering of the atmosphere over hot ground.

2. Adjectives and Nouns.

A. Adjective + Noun.

a. A generic name + a restricting Adjective used to denote a particular species of the genus. These are Nouns. Cp. English: *Black-bird*, i.e. the black bird *par excellence*. Here, as elsewhere, usage in writing is not a true criterion for what is not a compound; compare the case of 'little finger' in English. Examples:

sūrgul	red-flower, poppy.
spīnzer (pl.)	white-gold, silver.
srahzer (pl.)	red-gold, gold.

(Formative: spīno zero, &c.)

seraghzé }	red-thorn, a kind of bush.
sré-aghzé }	
katah gūtah	thick-finger, thumb.
kachah gūtah	little finger.
wurm kāl	the year before last.
ghalah shigah	treacherous-sand, quicksand.
nerī jawār	millet.
ghaṭ jawār	Indian corn.
sūr mégé	red ant.
sra mrach	red pepper.
khwagah walah (B)	sweet-root (willow?), liquorice.

The classification is not always scientifically correct:

khrah kamterah	buff-pigeon, sand-grouse.
khūmor (B)	buff-peacock, bustard.

This form is common in **Place Names**: e.g.

Tor Tsapper	the black-roof (name of a hill).
Shin Kamer	the green-cliff.

Somewhat analogous are the names of certain diseases, &c., derived from the description of a symptom:

torah ghārah	black-throat, whooping-cough,
and shūnd pārah	lip-split, hare-lip,

in which the order of noun and adjective is reversed.

b. Compounds similar in form to the last often carry the sense of 'the one possessing such and such a characteristic'; they are usually Nouns. In Pashtu they are usually given the suffix -é, which was

probably originally adjectival. English counterparts require no suffix, cp. *redbreast*, a *Redskin*, &c. Examples:

torlumé	black-tail, badger.
sūrlaké (= sūr-laka-é ?)	red-tail, a kind of bird, cp. <i>redstart</i> .
sūrlandé (landa-é)	red-rump, fox (?).
spīngīré ¹	white-beard, old man, elder.
zī-érghārah	yellow-throat, kind of hawk.
spérīlamé	grey-tail, fox.

Perhaps the following are to be included here:

shīntagh	green . . . ? jay.
zérwarakh	gold . . . ? golden kingfisher.

A few of these Compounds yield Adjectives:

paíemakhé	milk-faced, handsome.
sāhlandé	short-winded, asthmatic.

Some of these Compounds consist of Numeral Adjective + Noun. Most of these are of a descriptive or possibly of a possessive nature. Examples:

drékshākshé }	3-brancher, trident, a 3-pronged pitch-
dréghākshé }	fork.
owah dazé	7-shot-one, a Lee-Metford rifle, cp. a three-decker.
derbalai (B) (dré + pal)	three-feet, a tripod.
chārpahrah ²	4 watches, a twelve-hour tour of duty in 24. ²

368 A number of Quasi or Mechanical Compounds of Adjective + Noun are found among the Indefinite and Interrogative Pronouns (*vide* §§ 120, 130), e.g.

hertsok	tserangah.
hétsok	tsangah.
her yau	domerah (dā + homberah).
būl yau	tsomerah (tso + homerah).
yau būl	héchere.

and with something of a specialized sense (*vide* §§ 85, 86):

yau nīm.
dwah nīm.
yau tso.
qér tseh.

¹ In meaning and etymology practically identical with the Mn. Pers. *rīsh safīd*.

² Military term borrowed from Hindūstānī.

B. Noun + Adjective.

a. The Adjective dependent on the Noun. These combinations are **369** adjectival and have an inherent possessive sense. The formula may be taken as 'having the head bare'; in English the equivalent type is 'bare-headed'. Examples :

sertor	head black (i. e. bare) bare-headed.
kshpè abelè	bare-footed.
makhtor	face black, disgraced.
serkūz	head-hanging-down, swinish, rascally, villainous.
(serkūzé (noun)	a pig.)
¹ mlāter	loin-girded, capable of bearing arms, fighting-man.

b. The Noun dependent on the Adjective :

dumbālahpur	breech-loading.
khulèpur	muzzle-loading.
shamkor	night-blind, blind at night.

3. Verbal.

Compounds containing verbal elements, so important a class in many **370** languages, are poorly represented in Pashtu.

A. Verb + Verb.

The reinforcement or modification of a Verb by another Verb united to it is unknown, if the ordinary auxiliary Verbs and the Verb 'to be able' are put aside. The Hindustani types :

ḍāl-dēnā	kāṭ-ḍālnā	baith-jānā,
gir-parṇā	jāg-rahnā	kar-chuknā,

and the looser combinations :

karné- { lagnā } { chahnā }	kartā-rahnā,
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are unrepresented. The same is much the case in present-day Persian.

¹ But perhaps = *loin-girding*, and referable to § 371 b, q. v.

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B. Noun + Verb and Verb + Noun.

This source of Nominal and Adjectival Compounds, so prolific in the modern Germanic languages, and scarcely less so in Greek and Latin, has remained almost undrawn on by Pashtu. The few which do exist may, however, yield verbal or nominal or adjectival compounds.

a. Yielding Verb.

English types: *brow-beat*, *waylay*. We have already seen how Pashtu has by this means created Compound Verbs both Transitive and Intransitive (§§ 159, 181). Types are:

yéwé kawul	to plough (trans.).
dau kawul	run (intrans. in meaning).
lāmbō wahul	swim (intrans. in meaning).

These are compounds only in a limited sense, as there is no combining of distinct conceptions to produce a fresh unity. The same remark applies to Verb-Adjective compounds, of which the Transitives may best be considered as Causatives in the making.

b. Yielding Nouns and Adjectives.

It is open to question whether any such are to be found in Pashtu. The following deserve consideration:

·tāléc tsat	plate-licking, niggardly.
tsatsobé	a drip, trickle of water (tsatsédul = to drip).
mlāter	one who girds the loins (but cp. § 369).

In

mach sheṛūné	fly-flap,
or leṛūné (B)	fire-poker,

the verbal noun has perhaps verbal force.¹

There is nothing in pure Pashtu corresponding to the English adjectival type: *heart-rending*, or the Persian *khurdahīn*.

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C. Adverb + Verb.

English type: *foretell*, *cross-question*.

Persian: pīsh raftan, pīsh raft	progress.
bāz gashtan	to come back,
khush (خوش) āmadī	flattery.

¹ The same question presents itself in other languages. Is 'man-slayer' to be resolved into: slayer + acc. = one-who-slays-men, or into: a slayer of men?

Participial Compounds.

English type with an Adverb :

swift-flowing,
high-born ;

with a noun :

tempest-tossed,
sea-borne.

Of this type only a few compounds with the Past Participle Passive can be pointed to in Pashtu :

wurmaziz (wurm + zégédul)	first-born.
hamzolé (ham + zowul)	born at the same time. contemporary.
zambolé (B) (zam + bīwulé)	carried off as injured person.
nī-ūzwṛé (B)	flood-borne, driftwood.
nashawṛé (B)	drunk.
porézhane (B)	exiled.

Perhaps to this class should be referred :

dumbālah pur (*vide* § 369 b),

as standing for Persian :

az dumbāl pur shawindah,

equivalent to Pashtu :

da dumbālah nah chéh ḡakégī.

4. Adverbial.

We have already seen the difficulty which arises in the attempt to draw a distinction between Noun-cases and Nouns used with Pre- and Post-positions, and again in certain circumstances in the attempt to distinguish whether Pre- and Post-positions are to be regarded as separate parts of speech or as virtual prefixes and suffixes. 373

A similar difficulty makes its appearance when we try to decide whether certain adverbial expressions are, or are not, to be regarded as compounds. The problem is very largely one of arrangement, and

as I have chosen to treat **bé** and **nā** and, in certain cases **pah** as prefixes, it is unnecessary to examine them again here.

Mention may, however, be made of a large number of adverbial expressions which, though written in separate words and showing no marked departure from the literal sense, have yet some title to be regarded as compounds. Many of them represent recognized English compounds.

374 a. First may be mentioned the Quasi Iterative type represented by :

der pah der	from door to door.
der pah der shwul	to become a vagabond.
wār pah wār	turn by turn.
makhāmakh.	face to face, in front.

b. The majority are simply case-forms of Nouns, or what are equivalent to such :

bernāqa (ber nāḥaq?)	unjustly.
da pāsa	above.
da pārah	on account of (Prep.).
da nenah	inside.
lah sera	altogether, (not) at all.
tselah ?	wherefore, why ?

c. There are certain phrases in which some Verb is to be understood :

lānde bānde	upside down.
pah makhah dé <u>kshah</u>	good-bye !
lā tā serah	} the same to you (answer to last) !
um pah tā serah	
da khudā-ī pah amān	fare thee well !

d. The following are prepositional phrases :

pah dé mendz <u>kkshé</u>	meanwhile.
aghah pas	thereafter.
pakhpūlah	of oneself, voluntarily.
(pah) mendz <u>kkshé</u>	in the middle.
(pah) makh <u>kkshé</u>	in front.

The independent use of the locative particles

pah <u>kkshé</u>	inside,
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is to be remarked.

e. The following combinations of Adjective and Noun used adverbially may be noted in passing: 375

lā bŭl şabā the third day from now,

and so many other expressions of time :

lŭğ şhān	}	a little, somewhat.
lŭğ ghwunde		

(*Shān* and *ghwunde* are sometimes used with other Adjectives also and exercise a qualifying force like that of the English adjectival suffix *-ish*.)

herkalah always.

herchertah everywhere.

CONJUNCTIONAL COMPOUNDS.

These are similar in character to the Adverbial compounds with the addition of the Conjunctional Particle **chéh**. E. g. 376

serah da dé chéh . . in spite of the fact that . . , although.

bé da dé nah chéh . . unless.

tso pore chéh . . so long as, &c., &c.

CHAPTER XV

PERSIAN DERIVATIVES AND COMPOUNDS

377 THE number of Persian loan-words in use in Pashtu, especially in the more civilized districts, is very large and they form an essential part of the vocabulary. Persian itself is rich both in suffixal derivatives and in compounds, and many of these have obtained a secure footing in Pashtu colloquial speech. Some Persian suffixes have acquired so native a character as to be used in conjunction with pure Pashtu words. E. g. *zrah-wer*, *zī-em-nāk*.

As, however, both languages go back ultimately to a common source, it is not always possible definitely to assert of a particular form that it is a borrowing from Persian and that it has not had from the beginning an independent existence in Pashtu.

A very large number of Arabic words have from the time of the Arab conquest of Persia onwards been adopted into the Persian language, and these, for the purposes of this section, I shall treat as Persian. This inflow of Arabic into Persian has been purely a matter of ready-made words and has not been accompanied by the introduction of any foreign grammatical elements. For this there is good reason in the structure and nature of the Arabic language.

A large proportion of Persian loan-words in Pashtu are relatively archaic, i. e. they are not at the present day in general colloquial use in Persia, cp. *kinah*, *paidāwār*, *dastūr*, &c. Phonetically, apart from occasional adaptations to suit Pashtu taste, they preserve the old vowel-system with its distinction between

wau majhūl and wau ma'rūf (i. e. *ō* and *ū*)

yé „ „ yé „ („ *ē* „ *ī*)

which has almost entirely disappeared in the language as now pronounced in Persia.

These facts indicate that the bulk of the Persian element in Pashtu has not been acquired at a very recent date, or else that borrowing has taken place indirectly through India, which, as far as pronunciation is concerned, would amount to almost the same thing. That many Persian and Arabic terms, especially those relating to administrative, legal and

revenue work, have been derived from India is an undoubted fact, at least in regard to the vocabulary of the Pashtu-speaking peoples living in, or close to Indian territory. As is well known the official court language in India till long after the British occupation was 'Persian', and the Perso-Arabic vocabulary has largely maintained its ground till the present day.

PERSIAN DERIVATIVES

Before proceeding to examine the principal Persian suffixes individually 378 it may be remarked that many of them are of known nominal or verbal origin and have in a measure retained their original force, and must at some time have been elements of composition rather than mere suffixes. They will be considered from the historical point of view in Part II of this work.

The commonest are :

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-agī. See -gī.

-āk.

-āgh.
-ākh.
-āh. }

Nominal suffix used with nominal and verbal themes.

Not very common. Examples :

khāsh-āk	straws, rubbish.
khwur-āk	food.
posh-āk	clothes.
soz-āk	gonorrhœa.
dim-āgh	brains.
kund-āgh	stock of a gun.
sūl-āk	hole.
=sūr-āk	

gī-āh grass, fodder.

In

tsksh-āk drink,

the base is Pashtu.

380 -āwer.

Adjectival suffix, the base of āwurdan, *to bring*, used with Nouns :

dil-āwer	courageous.
zor-āwer	powerful.
Pashtu dzān-āwer	an animal, pig.

Cp. P. jān-wer, Mn. Coll. 'jūn-a-wer'.

-bān. }
-wān. }

Nominal suffix added to Nouns and meaning 'that which guards or protects'.

bād-wān	sail, wind-screen for lamp (B).
bāgh-wān	gardener.
der-wān	door-keeper.
geri-wān (P. geribān)	neck-protector, collar.
gor-wān (B)	cattle-driver.
mihr-bān	kind (Adj.).
pās-bān	watch-keeper, sentry.

381 -chī.

Nominal suffix of Turkish origin, common in Mn. Persian :

jazā-čī-chī	flintlock-man.
ṭopak-chī (B)	rifleman.
top-chī	artilleryman, marksman.
bandūkh-chī (B)	gun-man.

-dān.

Nominal suffix added to Nouns, meaning 'that which holds or contains'. Occurrence of examples in Pashtu doubtful:

namak-dān	salt-cellar.
khān-dān	family.
zin-dān ¹	prison.

¹ See Horn (*Grundriss der neu-persischen Etymologie*), No. 671, and cp. Hübschmann, *Persische Studien*, 671.

-dār. }
-tār. }

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I. Derived from an old suffix for the

- a. Nomen Agentis.
- b. Nomen Actionis.
- c. Nomen Passivi.

Examples:

a. khārī-dār	purchaser.
ser-dār	chief, native officer in the army.
b. dī-dār	seeing, sight.
guf-tār	speech, discourse.
raf-tār	going, gait, conduct.
c. mur-dār	carrion (killed).
girif-tār	arrested.

II. Present base of the Verb *dāshtan*: *dār-*, *to hold* or *possess*. Added 383
to Nouns, yielding Adjectives and sometimes Nouns. The number of
these compounds in Pashtu is very large:

dīn-dār (A.)	religious.
īmān-dār (A.)	having religious faith, trustworthy.
khāber-dār (A.)	having information, careful, informed.
lamber-dār (N.)	having a 'number', official headman of a village.
pā-ē-dār (A.)	having a base, permanent, secure.
palīta-dār (N.)	a match-lock gun.
patākh-dār (N.)	a nipple gun.
tābī'-dār (A. and N.)	obedient, dependent.
tānah-dār (N.)	officer in charge of a 'tānah' (thānah) or police-post.
ṭaraf-dār (N.)	partisan.
stāna-dār (N.)	one belonging to a saintly family.
wafā-dār (A.)	faithful.
zamīn-dār (N.)	holder of land, peasant-farmer.
tsaukī-dār (N.)	watchman.

Abstract Nouns can be formed from such of the above as are
Adjectives, and from those nominal ones which denote persons by adding
the suffix *-ī*. See § 346. Examples:

khāber-dārī	carefulness.
lamber-dārī	the work or office of lambedar.

384 -gār. }
-ger. }
-kār. }

These suffixes denote 'one who does or performs', and so frequently appear in the designation of craftsmen. They are added to Nouns and yield Nouns and occasionally Adjectives. The corresponding Pashtu suffix is *-geré*.

gunah-gār (A.)	guilty.
khizmat-gār	servant.
P. khidmat-gār.	
madaḡ-gār	assistant.
perhéz-gār (A.)	abstemious.
roz-gār	service, earning, time, fortune.
āhan-ger	blacksmith.
derūz-ger	carpenter.
P. derūd-ger.	
jādū-ger	magician.
kārī-ger	artificer.
kīmī-ā-ger	alchemist.
yāghī-ger (A.)	rebellious.
zer-ger	goldsmith.
jafā-kār	tyrant.
zinā-kār	adulterer.

Abstracts may be formed by the addition of *-ī*.

385 -gī.

An Abstract Nominal suffix. It is very common in Persian, mainly in combination with Past Participles to denote a state of being, but it is also used with Present Participles and Adjectives ending in a vowel. (*Vide* § 346.)

Mn. P. pidar-sūkhta-gī	the state of being a pidar-sūkhtah (i. e. having one's father burnt in hell), rascality.
bāranda-gī	rain.
rawāna-gī	departure.
gurisna-gī	hunger.
herza-gī	foolish, reprehensible conduct.

(Strictly speaking the suffix is *-agī* for Phl. *-ak + īh*.)

The following are examples found in Pashtu :

dermānda-gī	exhaustion.
sākhta-gī	fabrication (in a bad sense).
pésh(a)-gī	an advance of money.
khapa-gī	anger.
(P. khafa-gī	'suffocation', cp. Fr. étouffé de . .).
mihrbān-gī	kindness.
(P. mihrbān-ī).	

-gīn.

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Adjectival suffix, like -gī, it is of composite origin -ak + īn.

gham-gīn	sorrowful.
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-īn.

Adjectival suffix, originally denoting material :

zer-īn	golden.
post-īn (N.)	a skin-coat.
péksh-īn	ancient, former,
(P. pésh-īn)	noon.
shīr-īn	sweet.

**-ish(t). }
-iksh(t). }**

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This is a very common nominal suffix in Pers. which, added to verbal present bases, expresses the action of the Verb. It is possible that it may be original in Pashtu. Examples :

Pashtu.	Persian where different.	
bakhkshiksh	bakhshish	gift.
dān-ish		wisdom.
khār-iksh	khārisht	itch.
koksh-iksh	koshish	endeavour.
khwāh-ish		desire.
poksh-iksh	pūshish	covering, dress.
sāz-ish		conspiracy.
sipār-ish	sifārish	recommendation.

The following is non-Persian :

joṛ-iksh	{ (cp. H. joṛ-nā, to join Pa. joṛ-awul, to compound, make) }	alliance, compact.
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388 **-kār**, *vide* -gār above.

-mand. }
-man. }

An Adjectival suffix added to Nouns. It gives the sense of possessing or having something which is immaterial, and so frequently amounts to being in some mental state. The final **d** is usually dropped in pronunciation. Examples are plentiful in ordinary Pashtu :

andéksh-man	anxious.
dardman	in pain, afflicted.
daulatman	wealthy (daulat originally = happy fortune).
fiker-man	thoughtful, anxious-minded.
gharaḡ-man	interested, selfish.
ḡājat-man	in need.
huner-man	clever, ingenious.
nī-āz-man	suppliant, indigent.
shak-man	doubtful, suspicious.
sūd-man	profitable.

389 **-nāk**.

This Adjectival suffix is similar in force to **-mand**. It is of more recent origin than the latter, having arisen in Phl., and this may account for its frequent use with Arabic loan-words :

ghaḡab-nāk	angry, wrathful.
khaḡer-nāk	dangerous.
khauf-nāk	full of fear, timid (<i>also</i> terrible).
qahr-nāk	angry.
qīmat-nāk	costly, valuable.
ṡaber-nāk	patient.
sherm-nāk	ashamed.
tars-nāk	full of fear.

In the following it appears added to Pashtu bases :

khwand-nāk	tasty, agreeable.
zī-em-nāk	damp.

-stān.

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-istān.

Nominal suffix added to Nouns and denoting 'a place of':

bo-stān	a place of perfume, orchard.
gor-istān } qaber-istān }	graveyard.
gul-istān	garden, Proper Name.
Wazīr-istān	the country of the Waziris.
Kāfir-istān	the country of the Kafirs.

-wār.

This suffix is of various origins. It is not of frequent occurrence in Pashtu.

Adjectival :

sazā-wār	suitable, proper.
uméd-wār	hopeful.

Nominal :

kher-wār	donkey-load.
paidā-wār	produce, crops.

**-wer. }
-ūr. }**

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An adjectival suffix denoting 'one who bears'.

kīna-wer	bearing malice.
mera-wer	offended, sulky.
dast-ūr	custom.
randz-ūr	ill.
(P. ranj-ūr = ranj-wer.)	
mazd-ūr	one who gets wages, labourer.
(P. muzd.)	

Pashtu base :

zrah-wēr	brave, cp. Mn. P. dil-āwer.
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392 -zan.
-zhan.
-jan.)

An Adjectival suffix denoting 'one who strikes', 'one who wields an instrument', &c. It is common in the form **zan** in Mn. P. and is the present base of the Verb *zadan*: *zan*-, *to strike*. It is found in combination also with Pashtu words:

derogh-zan	lying, untruthful.
<u>ksh</u> kār-zan	a man who hunts game.
(P. shikār-zan.)	
tāb-zhan	shining.

Pashtu bases:

lānbo-zan (N.)	a swimmer.
tūr-zan	valiant.
(tūrah = sword.)	

In the following Pashtu creations it appears to be passive in sense, meaning 'affected by':

gham-zhan	sad.
kiber-zhan	arrogant.
qahr-zhan	wrathful.

This passive use of -zan is as far as I know unparalleled in Persian, which uses the p. p. p. -zadah in such cases:

gham-zadah	sorrow-smitten.
sarmā-zadah	cold-smitten.

PERSIAN COMPOUNDS

393 Persian is peculiarly rich not only in compounds but in living methods of forming them. Unlike Pashtu, it forms with great readiness compounds of which the dominating ingredient is a verbal theme. It is not always easy to say whether a particular Persian word can be regarded as current in Pashtu, but the samples given below (with the exception of the first) would, I think, be known or intelligible to most intelligent Pathans.

1. Noun + Noun.

A. Simple Juxtaposition, with or without a copula, yielding Nouns :

shir khaṭ (B)	heads or tails.
band o bast	arrangement.
guft o gū	conversation.
just o jū	search.
nang o nāmūs	honour.
qīl o qāl	discussion.

B. Syntactical Combinations.

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a. Noun repeated with a Preposition.

Yielding Adverbs and Adjectives :

rū-ba-rū	face to face.
ber-ā-ber ¹	breast to breast, level, equal.
ser-ā-ser ¹	end to end, wholly, entirely.

b. First member dependent on second.

Yielding Nouns :

Genitive Case—

bāzū-band ²	armlet.
kad-khudā	master of the family, headman.
kamer-band ²	waist-belt.
kamer-kisah	pouch-belt.
kher-wār (bār)	'donkey-load', measure of weight.
ser-péchak (B)	head-band.

Other Cases—

sho-khūn	an attack by night.
(P. shab khūn and shabékhūn.)	

c. Second member dependent on first.

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Yielding Nouns :

audas	(<i>lit.</i> water for the hands.)
(P. āb dast)	ablutions before prayer.
mākshām	evening prayer.
(P. nimāz i shām.)	

¹ In these forms the -ā- is identical with the Av. and Skr. preposition ā.

² -band, however, in compounds may be regarded as Verbal.

ser-ḥad	boundary.
ser-kār	'head of work', a title, the Government.
ser-rishtah ¹	'end of the thread', connexion, series, office.
ser-warakh (warakh = hole in side of watercourse to let out water for irrigation. <i>Vide</i> B. s.v.)	land lying at the head of a canal.

396 2. Nouns and Adjectives.

A. Noun + Adjective.

Yielding Nouns :

der-wāzah (P. bāz = open.)	door-way, gate.
māz-diger (P. nimāz i digar.)	second prayer.

Yielding Adjectives :

dil-āsā ²	heart-soothing.
ser-gerdān	'head-revolving', distressed, confounded
ser-zor	head-strong.
tan-durust	'body-sound', healthy.

397 B. Adjective + Noun.

Since in Mn. Persian the Adjective normally follows the Noun, an old combination (i.e. a compound) is to be inferred where the order is reversed.

Yielding Adjectives (Possessive Compounds) :

bad-bakht	unfortunate.
bad-laman (P. dāman)	of evil conduct.
bad-nāmūs	of ill fame.
khub-šūrat	well-favoured.

¹ In Mn. P. colloquial = knowledge of how to do anything.

² Current in the phrase *dilāsā kawul* + acc., *to comfort some one*. In Persian 'heart-soothed' is *dilāsūdah* (cp. *zan* : *zadah* above).

nék-kho-é	good-tempered.
nék-nām	of good repute.
néko-kār	virtuous.
tund-kho-é	quick-tempered.
sakht-dil	hard-hearted.

Further the **ham** compounds (usually used substantivally) :

ham'umer	of the same age.
hamwaṭan	of the same country.
hamzhibah	speaking the same language.
(Pashtu form analogous to P. hamzabān.)	

Yielding Nouns :

nau-roz	day after the Vernal Equinox, cp. 'New Year'.
do-shālah	piece of cloth formed of two widths sewn together.
nīm-tan-é	'half body', short coat.

3. Verbal Compounds.

398

A. Verb + Verb.

Yielding Adverb :

khāh ma khāh (khwāmakhwāh).	willy-nilly, perforce.
--------------------------------	------------------------

B. Noun + Verb.

Yielding Nouns :

rū-māl (P. mālidan <i>to rub</i> .)	handkerchief.
bād-kaksh (P. kashidan <i>to draw</i> .)	chimney.
barq-andāz	'lightning-shooter', musketeer, constable.
ghallah-ferūsh (B)	grain-seller.
gor-kan (B)	grave-digger.
jāl-sāz-i (jāl = A. ja'l)	forgery.
jārū-kaksh	sweeper.

khair-khwāh	well-wisher.
nān-wā-é } nan-bā-é ¹ }	bread baker.
(P. nānbā.)	
nashah khor	drunkard.
ser-poksh	lid.
wazīfah khor	pensioner.

399 Yielding Adjectives :

bār-kaksh	(trained to) load-bearing.
fermān-berdār	obedient.
ser-kaksh	rebellious.
shuker-gugār	thankful.
takht-nishīn	sitting on the throne.
kursī-nishīn	'chair-sitter', having the right to sit down at an official assembly.

C. Adverb + Verb.

Yielding Nouns :

dūr-bīn	'far-seer', telescope.
péksh-kaksh	a present.

Yielding Adjectives :

dūr-andéksh	fore-thoughtful.
pésh-rau (B)	going in front.

¹ Nān-bā = nān + *pākā- from root √pak, to cook. *Grundriss der iranischen Philologie*, ii, p. 173.

CHAPTER XVI

INDIAN ELEMENTS IN PASHTU

THE attention which we have given to the Modern Persian element 400 in Pashtu makes it desirable to say a word about the Indian element.

Pashtu is an Iranian language and owes to its independent Iranian origin all that is most essential in its character and structure, but we have seen that this has not prevented it from drawing an extensive vocabulary and some elements of composition from a cognate language, Modern Persian, and as far as vocabulary is concerned, it has taken the same service from the Modern Indian dialects.

That a language can very well proceed in this way without parting with its identity is apparent enough from the history of the English language. The characteristics of Modern English are in the first place distinctly Germanic, and in the second place distinctly English. It would be impossible for any one to mistake it for a Romance language, and yet of the total English vocabulary, five-sevenths, according to Whitney,¹ is of classical or Romance origin, though that proportion is of course not preserved when the language is used practically.²

Similarly the bulk of the vocabulary of Pashtu is borrowed from Modern Persian or Indian, but the language remains none the less Pashtu, and the descendant of Avestic or of a nearly allied dialect.

Its Indian borrowings are of two kinds :

401

1. Persian and Arabic words already borrowed by the Indians and found principally in the largely literary and artificial dialect known as Urdu.

2. Indigenous Indian words which are numerous in Urdu, and compose practically the entire word-stock of the less sophisticated Tertiary Prakrits, Panjabi, Sindhi, &c.

¹ *Life and Growth of Language*, 1902, p. 117.

² In any page of Milton's poetry the classical element forms 10 per cent. to 30 per cent., *op. cit.*, p. 118.

The Urdu part of the second class Darmsteter believes to be large, so large that he is moved to say that while the frontier dialects, Panjabi and Sindhi, have doubtless furnished their contingent, especially in recent times, it is above all Urdu (or the dialect of Delhi subsequent to the rise of the Afghan dynasty of Lodi) which has 'Indianized' the Afghan vocabulary, and which will afford an explanation of the obscure portion of that vocabulary.

This statement I am not prepared to maintain or refute, but it certainly stands in need of definite proof. And this proof could only be given by some one well versed in the Prakrits of the Middle Country and the Western Outer Band.

In any case it seems highly probable that the borrowings are from the later Prakrits, and that Indian words in Pashtu are only to be referred to Sanskrit or the Primary Prakrits through the later Prakrits.

The first class we have already dealt with and may let pass.

It is not always easy to say whether a particular word has been borrowed directly from the West or indirectly from the East. The same answer would probably not always hold good for Eastern and Western Pashtu.

On the Eastern frontier many words have, as has been already pointed out, been borrowed since the beginning of the British Administration. How far an earlier series of borrowings was brought about by the fact of Afghan families being in possession of the throne of Delhi is a question to which the answer is not easy. In any case the words are in fact Persian or Arabic and do not here concern us.

- 402 Returning again to the native Indian words, these do not fall into classes either as regards function or form in the same way that the Persian borrowings do. They do not provide series of distinct and serviceable suffixes, with the exception of the Diminutives and the abstract *-wālé* mentioned above, and the personal *-wāl* (*man of*).

Hāṇḍiwāl	messmate.
kiliwāl	villager.
Bunérwāl	a man of Buner.
Tirahwāl	a man of Tirah.
&c.	&c.

Nor do they contribute to the series of compounds.

The type of borrowings is largely different in the case of the two languages.

Pashtu has borrowed many simple concrete words from Persian, but it owes it a still larger debt for terms of an abstract and composite nature. It has turned to Persian somewhat in the same way as English has turned to Greek and Latin for its philosophical and scientific vocabulary, and the parallelism extends further, for the inspiration has come chiefly from the literature and not from the spoken language of Persia.

Things have been quite different in the relations between Pashtu and the Indian languages. Indian literature has never gained an entrance among the Pathans, and the contact of the two languages has been physical. In any case Sanskrit is dead, and the modern dialects of India are themselves as poverty-stricken as Pashtu and have felt the same necessity for drawing on Persian and Arabic, not to mention English.

The great majority of Indian loan-words are therefore concrete Nouns, 403 such as naturally come forward in the ordinary daily intercourse of uneducated people. Many are the names of everyday implements, of plants, animals, &c.

Such borrowings are made by the common people and, unlike literary words, pass at once into the vulgar speech. Though in many cases subject to geographical limitation, where they are current they are essentially popular and form a very integral part of the language.

They consist largely of everyday words in use in the frontier towns and villages of India : Peshawar, Kohat, Bannu, &c., where the population is mixed and a debased Urdu, with many Panjabi and other local elements, is the language in use. These towns are the marts of the Eastern Pashtu-speaking tribes, and even where the latter live in the seclusion of the trans-border mountains they cannot fail to pick up many foreign words during their marketing visits. Further East, Pashtu-speaking and non-Pashtu-speaking peoples live side by side and cannot fail to influence each other's speech.

In earlier history whole Indian communities have settled down in 404 the midst of Pashtu-speaking tribes. Such are the Hindki (traders) living in the middle of Tīrah. They are of Panjabi origin and keep up some customs of the Sikh religion. They now speak Pashtu, but it is improbable that they renounced their own language without at least preserving and making current some of its technical terms.

A more striking instance of foreign settlement in Pathan territory was that of the Hindūstānī Fanatics who took up their abode in the Black Mountain Country.

Even in the most remote regions, as in Waziristan, where the language is least affected by Indian influence, words of apparently direct Indian origin are not entirely wanting.¹

In quite recent times a new channel for the passage of Indian words to Pashtu has been opened by the enlistment of Pathans in the Indian army. All these men acquire some knowledge of Hindūstānī, and many of them eventually return even to the fastnesses of the trans-border mountains taking with them an enlarged vocabulary, which includes not only the Indian but the Indianized English words, which are in every-day use in a native regiment. E. g.

sūbadār	company commander.
ḥawāldār	section commander.
chārpahrah	12-hours duty.
nokerī	duty.
gārd	guard.
sinṭrī	sentry.
kampani	company.
sakshan	section.
&c.	&c.

405 Going back to an earlier period there is some reason to believe that Pashtu owes to Indian sources some more intimate elements than mere words (e. g. the **-aw-** and **-éd-** of Derivative Verbs), though not at all to the extent asserted by Trumpp.

This, however, does not here concern us. All that can be said about the Indian element current in the modern language, is that it varies with place and individual, and that it does not lend itself to any morphological system of classification.

Borrowed words, as in the case of Persian, appear both unaltered and altered phonetically in every degree, and the degree of alteration is of course in many cases an indication of the comparative age of the borrowing.

Aspirates are always reduced.

406 The following are a few typical examples out of the host of Indian loan-words which are in popular use :

¹ J. G. Lorimer, *A Grammar of Waziri Pashtu*, Introd., p. vi.

NOUNS

	<i>Pashtu.</i>	<i>Urdu.</i>	
B.	Baglé	baglā	heron.
	balai	ballī	pole, rafter.
	bātai (<i>wick, candle-lamp</i>)	baṭṭī	wick, candle.
	būṭé	būṭā	shrub, flower, plant.
	būḍai	budhī	old woman.
	būs	bhūs(ā)	chopped straw.
D.	ḍanger	ḍāngar	cattle (horned).
	ḍīngalai	ḍhénklī	water-lift.
	ḍum	ḍom	musician and player.
Ch.	chāp	chāmp	lock of a gun.
	chal	chhal	departure from truth, trick.
	chalān	chalān	transfer of a case.
	chā-ūṇai	chhā-ūnī	cantonment.
	chīṭai	chīṭhī	letter.
G.	gāḍai	gārī	cart, carriage.
	gāṭelai	gaṭhri	bundle.
	gaṛai (<i>hour, watch</i>)	gharī	measure of time, watch
	gaṛai	garhī	fort.
	gēnṭah	ghantā	hour, watch.
	giḍar	gīḍar	jackal.
	gannah, -è Pl.	gannā	sugar-cane.
	golai	golī	bullet.
H.	haḍ	haḍḍī (Skr. haṛ ?)	bone.
	hāḍai	hāndī	{ pot, earthen pot, or boiler.
J.	jagerah	jhagrā	quarrel.
	jaṛai	jhārī	{ continuous rain, wet weather.
	jéb	iéb	pocket.
	jolāh	julāh	weaver.
	joṛah	joṛā	couple, pair.
	jot	jot	one of a pair.

	<i>Pashtu.</i>	<i>Urdu.</i>	
	jū-ār (jawār)	jū-ār	maize.
	jū-ārai (jawārai)	jū-āri	gambling : gambler.
408	K. kandar (broken wall, ruins)	khandar	ruined, dilapidated.
	kaṭ	khaṭ	bedstead.
	kāṭi	kāṭhī	mule-saddle.
	kaṭoré	kaṭorā	metal cup.
	kerkai	khiṛki	window.
	koṭah	koṭhā	house, room.
	koṭ	koṭ	fort.
	M. Mandau (porch, shed)	mandū-ā	arbour.
	muṭ	muṭh	fist.
	mūlai	mūli	radish.
	N. nolé	{ néwalā } { nyolā }	mongoose.
	nā-i	nā-i	barber.
	niwār	{ niwār } { niwār }	cotton webbing.
	P. pachwārai	pichhāri	horse's heel-rope.
	pālah	phāl	ploughshare.
	pérai	piṛhī	generation.
	pété	péti	box, trunk.
	peṭ (package)	péṭā	basket.
	paisah	paisā	a pice, $\frac{1}{4}$ -anna.
409	R. rasai	rassī	rope.
	rūpai	rūpiyah	rupee.
	S. sér	sér	'seer', a weight.
	sind	Skr. sindhu-	river.
	T. tālé	thālī (thālā)	flat metal dish.
	talé	talā	sole of foot.
	tāmbah	tāmbā	copper.
	tānah	thānah	police post.
	tapah	tapah	district (division of land)
	ṭāpū	ṭāpū	island.
	ṭél	ṭhél (ṭhēlā)	push, shove.

<i>Pashtu.</i>	<i>Urdu.</i>	
tél	tél	oil.
tokeraí	tokrī	basket.
topai	topī (Portuguese)	hat.
tūk	thūk	spittle.
Ts. tsalé	chhallā	ring.
tsaplai (grass-shoe)	chaplī	sandal (chappal-slipper).
tsapah	chhappā (B)	wave.
tsaper	chhappar	thatched roof.
tsokai (watch post, police station)	chaukī	chair, police post, &c.
Dz. dzolai	jholī	haversack.

ADJECTIVES

chāp	chhāp	printed.	410
chup	chup	silent.	
ḍak	?	full.	
ḍér	ḍhér	much, abundant.	
ganjé	ganjā	bald.	
gaṇ	ghanā	close, dense.	
ghaṭ (stout, thick)	kaṭṭā	robust.	
kaṭah (stout, thick)			
kachah	kachchā	immature, imperfect.	
manderé	mandarā	short, squat.	
takerah	takrā	strong, healthy.	
gér chāpér (Adverb)	ghér(ā) chauphér	circumference.	
tsarah	chharā	alone, solitary.	

VERBS

bal-ūl	cp. bul-ānā	to call.	411
bal-édul	bal-nā	to burn.	
chal-édul	chal-nā	to proceed, go, &c.	
chuṇ-ūl	chun-nā (B) chhānnā	to sift.	
gaṇ-ūl	gin-nā	to count, reckon up.	
joṛ-awul (make, fashion)	joṛ-nā	to join, add up, fabricate.	
lik-ūl	likh-nā	to write.	
ṭol-édul	cp. ṭolī	a party, crowd.	
(to assemble together)			

CHAPTER XVII

CHARACTERISTICS OF SYNTAX AND STYLE

412 In the earlier chapters of this book and in the preceding part of this chapter, we have studied the nature and form of the substance of the language, i. e. of the means which Pashtu has at its command for the expression of thought. It now only remains to offer a few general remarks on how these means are employed.

I will briefly enumerate the principal features and peculiarities which have come under notice, omitting those which we have just been examining.

1. The absence of any true Articles.
2. Treatment as plural of many composite substances.
3. The use of the Genitive + the Verb *to be* as an equivalent for English 'I have'.
4. Poverty in Adjectives of Material. E.g. There are no common words for: *wooden, stone, silver, brass, &c.*, the Genitive of the Noun being used instead.
5. Demonstrative Adjectives used also as Definite Article, Demonstrative Pronoun, and 3rd Personal Pronoun.
6. *a.* Redundancy of Personal Pronoun forms: **mā, mi, rā, &c.**
b. Falling together of forms of different functions :

$$\text{mi} = \begin{cases} \text{of me, my (Gen.).} \\ \text{by me (Agent).} \end{cases}$$
c. Common forms for Indefinite and Interrogative Pronoun.
d. Lack of a true Relative Pronoun.

413 7. Verb.

- a.* Rare employment of Passive Voice. Replaced by inversion of the subject with the Active Voice, or by use of Intransitive Verb.
- b.* Use of the Subjunctive.

- c. Use of Infinitive as a Verbal Noun.
 - d. Use of the Present Participle as Agent.
 - e. Agential Construction of Past Tenses of Active Transitive Verbs with Object in the Nominative and Subject in the Agential Case.
 - f. Use of Present for Future.
 - g. Use of Future and Future Perfect to express assumption of certainty.
 - h. Inflecting of some parts of the Verb to denote Gender as well as Number and Person.
8. Poverty in Adverbs, supplied by :
- a. Adjectives used adverbially.
 - b. Prepositional Phrases.
9. Conjunctions. Use of Prepositional phrases + **chéh**.
10. Subordinate Clauses. The expression of Temporal and Concessive Conceptions.

The radical fact that determines in its main lines the structure of **414** Pashtu, is that it is essentially a colloquial and not a literary language. Even when a language is largely controlled by a literature which dominates every branch of life, and when it is expressed in every daily occupation almost as much in writing as by word of mouth, there is always an enormous difference between the casual speech of everyday business, and even the simplest forms of the written language. We have only to think of the English language of the present day to realize this. Apart from the use of dialect and slang and catch-words, a much more diffuse and disjointed style than is found in any form of literature, characterizes the speech of even the educated classes. Long and involved sentences are tabooed, and the vocabulary employed is restricted to the closest limits. Explanatory clauses and repetitions with slight alteration of form are freely used to develop and make clear the speaker's thought. On the other hand, facial expression and other aids provided by personal contact often make ellipsis and even unfinished sentences possible.

These features are perhaps particularly fully developed in English, where the average speaker is careless of form of expression. The colloquial maid-of-all-work 'nice', for instance, requires a little vocabulary to itself in the more precise requirements of French expression.

415 If a language only exists in a colloquial form, it may safely be supposed that it will display in an especial degree the characters to which I have been referring.

Pashtu is such a language. It has only a meagre literature, and that practically all of some age. Even that literature is not generally known, and not one person in a hundred is capable of reading it should he have the opportunity. Again, the only part of it likely to become popular is the poetry, and that, though not without originality, is based on Persian models. In any case it is not the language as contorted in poetry that will radically affect the daily speech.

Pashtu is in fact as purely colloquial a language as if no word of it had ever been written down. A natural corollary is that it is only adapted to deal with simple forms of thought and simple subjects. The Pathan is not at all lacking in brains or intelligence, but he has not made any steps on his own account in Philosophy or abstract thought. When such things have come within the circle of his knowledge from outside, he has had to extend his vocabulary by borrowing.

Development, or new methods in the construction of a language, however, do not come in this way, except where a foreign literature is generally studied and assimilated. No literature has played, or can play, to Pashtu the part that Latin literature has played to English or German.

The same remarks regarding borrowing apply to scientific subjects, only that these being new also to his neighbours, the Pathan is unable to derive much assistance from them even were he in a position to want it. His own interests are concrete in nature and narrow in scope, and his language corresponds to them.

This concreteness is the key-note of Pashtu, and hand in hand with it goes a very simple mode of expression. Involved relationships cannot be gathered up and expressed in condensed groupings, they have to be expressed in separate clauses hung on by way of explanation or enlargement. There is no objection to diffuseness, but sentences must not be too complicated.

Where possible, i.e. where the correlation is weak, clauses are separated and made into independent sentences.

416 A few particular points may be mentioned by way of illustration :

Apposition is confined to the simplest cases, those of titles :

Hawās, Malik.

Hawas the malik.

Participial Clauses are unknown.

The flour supplied was not up to sample.

Orṡh chéh yé werkereli namūnah serah berāber nah wū.

The man standing on the bridge is my brother.

Haghah pah pul bānde chéh wulār dé dzmā wror dé.

Having said this he went away.

Dā chéh yé wai-eli wū bé-ā lār.

The Absolute Participial Construction is unknown.

Adjectives are not accumulated before a Noun if preceded by a Demonstrative Adjective. The descriptive terms are relegated to a relative clause.

This deaf and dumb boy.

Dā halak chéh kūṡ o gūṡg dé.

Definite are preferred to Indefinite **Expressions of Time**. Thus 'When?' is usually :

Pah tso bajè? Tso wradzo pas? Tso wradzè dī? &c.

and not merely **kalah**?

Abstracts.

417

We have seen that Pashtu is not unprovided with Abstract Nouns, nor with means of forming them.

The dictionaries indeed show a very respectable array of Abstracts, but this is rather misleading, for in practice the Pathan always prefers to follow his bent for the concrete :

Its whiteness makes it visible from a distance.

Haghah chéh spīn dé (dzikah) da lirī nah kshkārī.

Ready for fighting, ready to fight. Jang tah tai-ār.

Ready to start out. Lārī tah tai-ār.

At the time of his disappearance.

Kum wakht chéh ghéb shūh.

Many Abstract Nouns are of course in constant use. Some are for practical purposes concrete. E. g.

rīkshtī-ā wāyah. Tell the truth (i. e. that which is true).

nājortī-ā actual illness, disease rather than the quality of being unwell. '

Some of the commonest abstracts are foreign. E. g. **néki**, **khush-hāli**, &c.

- 418** Another type of form which occurs frequently in the dictionaries but is scantily used in life, is the Verbal Agent form in **-ūnké, -ūné**, properly a Present Participle. It can always be used like the Hindūstānī **-wālā**, but in almost all cases the concrete is preferred in the formula :

Haghah chéh ka-ī or kégī, dé, &c.

H. banānéwālā	the maker	{ jorawūnké or haghah chéh jorā-ī.
H. baiṭhnéwālā	the sitter	{ <u>kkshénāstūnké</u> or haghah chéh nāst dé.

It is the same principle, no doubt, which has militated against the formation of compounds of which the governing member is verbal.

- 419** It is no less typical of the genius and the stage of development of Pashtu that it should not have evolved any form of indirect speech.

Lastly, to be concrete and explicit involves a certain amount of diffuseness. E.g.

The nobles were too weak or too slothful to suppress the outbreak.

Da Amīrāno yā domerah ṭāqat nah woh chéh pisād lānde
kṛī yā da sustai pah sabab serah koshish wu nah kuḥ,

or

Amīrāno chéh ṭāqat yé nah woh yā chéh sust wū haghah pisād
mana' nah keṛ.

A common trick in colloquial narrative is the repetition of the Verb at the commencement of the following clause :

*Bé-ā haghah kilī lah lār. Lār, o haltah chéh rasédelé woh da
malik pukshtunah yé wukeṛelah

Then he went off to the village, (He went off) and when he
got there he asked for the Malik.

- 420** If Pashtu is defective in flexibility and grace and incapable of expressing refined sentiment or abstruse or technical thought, it is still by no means devoid of valuable qualities. Its sphere is limited, but in simple narrative it is direct, forcible and vivid. There is nothing soft or weak about it ; its very vocabulary is full of character which is further brought out by a vigorous intonation.

It is always alive and has a certain air of individuality and distinction about it which is conspicuously lacking in Panjabi and that hybrid,

Hindūstānī. It has little of the grace of Persian and less of its scope, but it has more masculine strength.

In comparison with the dialects of the hill-tribes of Persia, between whose circumstances and those of the Pathans there is some parallelism, Pashtu does not suffer. It is phonetically vigorous, while these dialects are in this respect what may be described as slipshod.

The capacity of Pashtu for plain vigorous narrative may readily be discovered by conversation with any intelligent and genuine Pathan, or by a perusal of that excellent collection of tales, the *Ganj i Pukshū*.

Its power to render poetic feeling, or at least to express passion and pathos and other sentiments may be judged by studying the Diwans of Khushhāl Khan and Abdur Rahmān or, still better, as being less artificial, the Folk Songs collected by Darmsteter.

In all these, Persian influence counts for much in vocabulary, form, expression, and sentiment, but much remains that is native.

ENGLISH-PASHTU INDEX

ABBREVIATIONS

Most abbreviations used are current and familiar. The following may be noted, supplementing the list on p. xx.

a.	=	adjective	o.'s	=	one's
ad.		adverb	P.		Persian
agen.		agential case	part.		particle
agt.		against	po.		postposition
conj.	{	conjugation	p.p.		past participle
		conjunction	pr.		preposition
comp(s).		compound(s)	s.o.		some one
caus.		causative	s.t.		something
cp.		compare	tr.		transitive verb
do.		ditto	vb(s).		verb(s)
c. p.		et passim			
f.		feminine	Further:—		
fn.		footnote	k.		kerul, kawul
fr.		from	(werk . . .)		(werkerul . . .)
form.		formative	sh.		shwul
ib.		ibidem	:		'related to', 'alternating with'. With infinitives usually introduces the present base
intr.		intransitive verb	—		insert catch word
loc.		locative case	. . .		supply word(s) necessary to complete the context
m.		masculine			
n.		noun			
num.		numeral			
obl.		oblique (cases)			
ono.		onomatopoeic			
O. R.		Oratio Recta			
o.s.		oneself			

I. ENGLISH-PASHTU INDEX

NOTE 1. These indexes merely give the words occurring in the text and do not profess to supply the place of a Dictionary; many very common words of both languages are entirely wanting, and the Pashtu equivalents given in the first index are not always those in most general use.

NOTE 2. The English-Pashtu Index is to be regarded as an Index to the Pashtu-English Index-Vocabulary which follows it and to which reference should be made for fuller information regarding Pashtu words and their occurrence in the text.

- a**, indef. art. unexpressed, 9; rendered by *yau*, 11-14.
- abandon** (to), tr. *prégdūl*, *préksho-dūl*; *let him* — *hope*, *uméd nah ka-ī*.
- abash** (to), tr. *shermawul*; *to become* — *ed*, *shermédūl*.
- abduction**, n. *botūh m.*
- ability**, n. *was m.*, *tāqat m.*
- able** (to be), aux. *shwul with p.p.*, 205; *circumlocutions*, 206-7; *po-édūl (to know how to)*.
- ablution**, n. (*of hands before prayer*), *audas m.*
- about**, pr. *pah haq kksché (gen.)*; *a suit about land*, *da zmakè muqadamah*.
ad. (= *approximately*) — 15, *yau pīndzalas*; — 5, *yau pīndzah bah wī*.
— *to (on the point of . . .)*, expressed by imperf., 224.
- above**, pr. *ber, pās (po. abl.)*.
ad. *pās, ber, portah*; *fr.* —, *da bera, da pāsa, da ber nah, da pās nah*.
- absent**, a. *ghéb.*
- absolutely**, ad. *bilkul*.
- abstemious**, a. *perhézgār*.
- abstinence**, n. *perhéz m.*
- abundant**, a. *dér.*
- abuse**, n. *kanzilè f. pl.*, *zi-érè f. pl.*
- abuse** (to), tr. *kanzilè k. (dat.)*.
- accept** (to), tr. *manžūr k.*, *ākhistūl*; — (*conditions*), *qabūl k.*
- accordance**, n. *in* — *with*, *pah . . . serah (form.)*.
- according**, ad. — *to . . .*, *pah . . . serah (form.)*.
- account**, n. *hisāb m.*, — *s*, *hisāb m.*; *a thing of no* —, *héts shai um nedé*; *on this* —, *dzikah*.
- account** (to), *to* — *for o.s. to s.o.*, *khpul dzawāb werk. (dat.)*.
- accrue** (to), intr. *lagédūl*; *if interest* — *s*, *keh sūd lagī*.
- accurately**, ad. *sam, šaḥī*.
- ache** (to), intr. *kḥūgédūl*.
- acknowledging**, a. *qā-il (pah . . .)*.
- acquaintance(ship)**, n. *pézhangali f.*, *āshnā-ī f.*
- acquainted**, a. — (*with*), *balad (serah)*; *wāqif (serah)*.
- acquire** (to), tr. *mūndūl*; — *by purchase*, *pah bai'ah ākhistūl*.
- across**, pr. *pore (po.)*.
- act**, n. *kār m.*; *acts*, *kawul, m. pl.*

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act (to), intr. 'amel k. ; — *on* (*advice*,
 &c.), pah . . . 'amel k.
action, n. kār m., kawul m. pl.,
 'amel m.
active, a. chākh, chāgh.
add (to), tr. jorawul.
addition, n. *in* — *to*, da . . . serah.
adhere (to), intr. lagédul; *to cause*
s.t. to —, lagawul.
admit (to), tr. dākhilawul; *to be* — *ed*
(into), dākhilédul (pah . . . k^{sh}é).
adulterer, n. zinākār m.
advance, n. (*of money*) pēshagī f.;
in — *of*, wuṛānde (po. abl.).
advantage, n. gaṭah f.
advice, n. naṣīhat m., khaberah f.;
to give —, naṣīhat werk.
afar, ad. lire; *fr.* —, da lire nah.
affair, n. māmelah f., khaberah f.,
 bāb m.
affection, n. minah f.; — *for s.o.*,
 . . . bānde minah.
affix (to), tr. lagawul; — *s.t. to s.t.*,
 lagawul (acc. dat.).
afflict (to), tr. randzawul.
afflicted, a. dardman.
affliction, n. randz m.
afraid, a. khaufnāk, tarsnāk; *to be*
 — *of*, wérédul, yérédul (abl.).
after, pr. (*of place*) pase, po. (form.);
 (*of time*) pas, pr. (abl.); pas po.
 (nom.) 276.
 ad. pas, (*after that*) bé-ā.
 conj. chéh; chéh . . . haghah pas
 (bé-ā) 308; (*now that*) us chéh.
afternoon, n. māzdiger m.
afterwards, ad. pas.
again, ad. bé-ā.
against, pr. (*envers*) serah, po.;
 (*close to*) tsakhah, po.; *entry* —
your name, raqam dé pah nāmah
 bānde.

age, n. 'umer m.; *he is the same* —
as you, stā homerah dē; *of equal*
 —, ham 'umer.
aged, a. zoṛ.
ago, ad. *he did* . . . *a long time* —,
 dērah mūdah wushwah . . . keré
 dé.
agree (to), intr. — *to s.t.*, qabūl k.
agreeable, a. da mazè, khwandnāk.
agreement, n. wādah; *to make an*
 — *with s.o.*, . . . serah wādah k.
alarm, n. wērah f.
alarm (to), tr. wērawul, yērawul.
alarum, n. chighah f.
alas! interj. apsos, armān, wai wai.
alchemist, n. kīmī-āger m.
alike, ad. wārah.
alive, a. *to be* — *to the fact that* . . .
 po. édul chéh . . . O. R. . . .
all, a pron. ṭol, wārah, (= *no more*)
 domerah; — *four*, tsalor wārah;
 — *the whole lot*, ṭol wārah; —
the rest, nor ṭol; — *who*, chéh
 kum . . . , kum kum seṛī chéh
 . . . ; *these are* — *I have*, dome-
 rah mā tsakhah dī.
 ad. — *right*, khair, khair no;
ksheh dé, dērah *kshah* dah;
not at —, bilkul . . . nah, haḍo
 . . . nah, békhī . . . nah; *do not*
 . . . *at* —, da sera . . . mah . . . ;
 — *round*, gér chāpér, tsaloro
 ṭarafo tah.
alliance, n. jorik^{sh}t m.
allow, tr. prégdul; — *me to speak*,
 khabero tah mā prédah; *travel-*
ling expenses are not — *ed*, da
 lāri kherts nah milau-éḡi; — *pay*,
 mazdūri werk.
allowance, n. (*pension*) muwājib m.
almond, n. bādām m.
alms, n. khairāt m.

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alone, a. tsarah.

ad. (= *of o.s.*) pakhpulah; *to leave s.o.* —, prégdul; *leave it* —, hum hase prédah.

along, pr. — *the boundary*, brīd tsakhah; — *the road*, pah lāri bānde; — *with*, (pah)... serah, serah (gen.).

alongside, pr. tsakhah. po., ghārah ghārah (gen.); *close* — ..., tsakhah nizhdé.

aloof, a. *to hold o.s.* — *fr.*, dzān sātul (abl.).

also, ad. hum (um), 113.

alter (to), tr. āwukshṭul.

although, conj. 315; (= *even if*) hum keh ..., hum chéh ...; (= *in spite of the fact that* ...) serah da dé chéh ...; (= *however much*) tsomerah chéh ...

altogether, ad. wārah, lah sera, da sera, bilkul.

always, ad. hamésh, ter zhwandūna pore, tal, her kalah, (= *continually*) mudām, shāmudām.

am, pres. vb. 'to be' yem; — *I to ...?* deliberative subj. 196.

amity, n. roghah f., roghah joṛah f.

ammunition, n. kārtusūnah m. pl., wazinè f. pl.

among, pr. pah ... kshê *fr.* —, dzinah (dzine), po. (form.).

amount (to), intr. shwul, ... pore shwul; *they must* — *to some* 600, shpag sawa pore bah wī.

ancient, a. pakhwāné, pékshīn; da pakhwāné zamānè.

and, conj. wa, o, au; — *also*, hum; both ... —, hum ... hum; (= *so that*) chéh ... (with subj.).

anger, n. khapagī f.

angry, a. khapah, maror (marawer),

pahqaher, ghazabnāk, qahernāk; — *with*, khapah, maror abl.; khapah (serah); *to become* —, pah qaher sh.

animal, n. dzanāwer m.

annoyed, a. — *with*, khapah (serah).

another, a. bṭl; — *one*, bṭl yau.

pron. bṭl, bṭl tsok; *one after another*, yau bṭl pase; *one* — (= *mutually*) serah, ad.

answer, n. dzawāb m.

answer (to), tr. bé-ā wai-ul (O. R.).

ant, n. mégé m.: *red* —, sūrmégé m.

anxiety, n. fiker m., gham m., perwā f.; *without* —, béghama, bé perwā.

anxious, a. andékshman.

anxious-minded, a. fikerman.

any, a. — ... which ..., kum ... chéh ...

pron. tsok (*of persons*), tseh (*of things*).

any one, pron. tsok; — *who*, tsok, chéh, her tsok chéh.

anything, pron. tseh; — *more*, nor tseh pl.; — *which*, (her) tseh chéh.

anywhere, ad. chertah; — *else*, bṭl chertah.

apart, a. bé-al.

apiece, ad. expressed by repeated numeral, 53; 79.

apology, n. 'uzr m.

apparent, a. tsergand; kshkārāh, mālūm; — *to*, do. with dat.; *to become* — *fr. s.t. that* ..., da ... nah mālūmah sh. chéh ...

apparently, ad. bertséran.

appear (to), intr. tsergandédul, kshkārédul, kshkārāh sh. (= *seem*), expressed by ghwunde, 280; by likah chéh, 311.

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- application**, n. derkhāst m.
apply (to), tr. lagawul; *force was —ed to it*, zor pré wushūh.
appointment, n. 'uhdah f.
apportion (to), tr. wishul.
apprehension, n. wiswās m.
approach (to), intr. nizhdé tūl (rāghlūl); *to allow s.o. to — o.s.*, rāprégdul; nizhdé prégdul.
arbitrary, a. zālim.
are, pres. vb. 'to be'; (*we*) —, yū; (*you*) —, sg. yé; (*they*) —, dī; (*you*) —, pl. yai.
arise (to), intr. khatul; (*of sound*) portah sh.
arm, n. lās, (*upper*) muṭ m.
armed, a. — *man*, mlāteṛ m.
arms, n. waslah f. sg.
army, n. faudz m. lakshkar m., pl. is f.
around, ad. chāpérah.
arrange (to), tr. joṛawul; *to be —ed*, joṛédul.
arrangement, n. bandobast m.
arrest (to), tr. nīwul.
arrested, a. giriftār.
arrival, n. rātlul.
arrive (to), intr. rasédul, rāghlūl; hāzīrédul, khatul (rā-, der-, wer-); *to cause to —*, rasawul.
arrogance, n. kiber m.
art, pres. vb. 'to be'; (*thou*) —, yé.
article, n. (*thing*), shai, shī m.
artificer, n. kārigēr m.
artilleryman, n. topchī m.
as, ad. conj. chéh, likah; — (*big*) ... —, domerah (lo-é) ... likah; *such (good)* ... —, dāse (kshēh) ... likah; *so (much)* ... —, dāse ... likah (chéh) ...; *quantus* ... *tantus*, tsomerah chéh ... domerah; *leave it as it is*, hum hase prédah; — *if*, — *it were*, — *though*, *just* —, likah chéh ... 311.
ascending, n. khatenah f.
ascent, n. khātūh m., khatenah f.
ascertain (to), tr. tāqīq k., mālūm k.; *to be —ed*, mālūm sh.
ashamed, a. shermnāk; *to become —*, shermédul; *to make —*, shermawul.
ashes, n. irē f. pl.
aside, ad. bē-al, pah tsang, yau khwā tah, (pah) yau ḍaḍah.
ask (to), intr. pukshṭunah k., tapos k., pukshṭédul, all with O.R. 320. — tr. s.o., above with abl. — s.t. (*i.e. request*) ghwokshṭul; *what price is he —ing?* aghah tso bai 'ah wai-elē dah?
asleep, a. ūdūh.
ass, n. kher m.; *silly* —, gēdī kher.
assault, n. halah h.; *to make an — on s.o.*, ... bānde halah k.
assemble (to), intr. ṭolédul, yau dzā-é sh. tr. yau dzā-é k.
assembly, n. majlis m. (*celebration*) jalsah f.; — *of elders*, jirgah f.
assistance, n. madad m. (*protection*) panāh f.; *to give — to* ... , ... serah madad k.
assistant, n. madadgār m.
assuredly, ad. khāmakhāh, bēshaka.
asthma, n. sāhlandī f.
asthmatic, a. sāhlandē.
at, pr. pah, pah ... kksché, tsakhah; — *that time*, pah aghūh wakht, pah agho wradzo kksché; — 6 o'clock, pah shpag bajē; — 6 o'clock (fut.), shpag bajē lah; — *Dakkah*, pah Dakē kksché, Dakē tsakhah; — *the side of*, pah tsang (gen.);

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- *the back of*, da . . . shā tah ;
 — *the most (least)*, keh dēr (lug)
 wī ; *to laugh* —, . . . pore khan-
 dūl ; *not — all*, bilkul . . . nah,
 lah sera (nah) ; — *once*, dastī.
- atom**, n. zerah f. ; *to be smashed to*
 —s, zerē zerē sh.
- attack**, n. halah f. ; *night* —, sho-
 khūn m.
- attack** (to), tr. . . . bānde halah k. ;
he will not be —ed by smallpox,
 nanekai bah pré wu nah khézhī.
- attempt**, n. koshish m.
- attention**, n. pay — *to s.o.*, ghwaḡ
 niwul (dat.).
- attraction**, n. *it has no —s for me*,
 da . . . shauq mi nah wī.
- audience**, n. *he found no —*, chā
 khaberē yé wa n'aurédē.
- authorities**, n. *the —*, Serkār m.
- authority**, n. *possessing —*, ikhtī-ār-
 wālah.
- autumn**, n. mané m.
- avoid** (to), tr. pah ḡaḡah gerzédūl
 (abl.).
- awake**, a. wéksh, bédār.
- aware**, a. khaber ; *to become —*,
 khaber sh. ; *to be well — that*
 . . . , kshēh po-édūl chéh . . .
 O.R.
- away**, ad. lire, ise ; *to take —*, ise k. ;
to throw —, istūl, ghwurzawul,
 (liquids) toyawul ; *to carry —*,
 botlūl, yauwerūl.
- awry**, a. kog wog.
- back**¹, n. shā f. ; *at the — of*, da
 . . . shā tah.
- back**², ad. bī-ertah, pastanah,
 (=again), bé-ā.
- backbiter**, n. chugelikhōr m.
- backwards**, ad. bī-ertah, wurusto.
- backwards and forwards**, ad. pore
 rāpore.
- bad**, a. (*evil*) bad ; (*rotten*) kharāb ;
to go —, kharābédūl ; *on —*
terms with s.o., . . . serah pah
 jagerah kksché ; — *blood*, 'adāwat
 m. ; — *character*, n. badmāsh m.
- badger**, n. torlumé m.
- baggage**, n. asbāb m.
- bail**, n. zamānat m. *to go — for s.o.*,
 zamānat (gen.) werk.
- bait** (to), tr. jangawul.
- baker**, n. nānwā-é m.
- bald**, a. ganjé.
- ball**, n. ghandos m., ghandoské m.
- band**, n. (*of men*) ḡallah f.
- 'baniyah'**, n. baṇī-ah m. (pl. baṇī-
 agān).
- bank**, n. wand m. ; (*of river*) ghārah f.
- bank** (to), tr. — (*earth*) up, (khā-
 werē) āchawul.
- barber**, n. nā-ī m.
- barefoot(ed)**, a. abel, kshpè, abelè.
- bareheaded**, a. sertor.
- bark** (to), intr. ghapūl (tr. conj.).
- barley**, n. orbushē f. pl.
- barren**, a. (*of animals*) shand.
- basket**, n. ṭokerai f.
- bastion**, n. burj m.
- batch**, n. *which — of*, kum, 133.
- bathe** (to), intr. lambūl (tr. conj.).
- battle**, n. jang m.
- bazar**, n. bāzār m.
- be** (to), intr. shwul, kédūl 243 ; dé,
 shīah, 246 ; *he is to —*, indirect
 imper., 218 ; *it cannot —*, nah
 shī ; (=to go) *I have been to . . .*,
 . . . lah telé yem ; (=remain)
let it —, wī de, hum hase prédah.
- beam**, n. tīr m. (*main —*), shāhtir m.
- bear**, n. mélū m.
- bear** (to), tr. (*give birth to*) zowul ;

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- (*endure*) khwarul; (*harbour malice, &c.*) lirul, kerul; *to bring pressure to* — *on s.o.*, . . . serah zor k.; *force was brought to* — *on him*, zor pré wushuh.
- beard**, n. gīrah f.
- bearing**, n. — *young*, langtūn m.
- beat** (to), tr. wahul; *to* — *with sticks*, pah lergo wahul.
- beating**, n. wahrenah f.
- beautiful**, a. kshaistah.
- beauty**, n. kshkulitob m.
- because**, conj. dapārah da dé chéh . . . ; * dzikah . . . chéh; wale chéh; *we are vexed* — . . . , dzikah khapah yū chéh . . . ; — *of*, da . . . dapārah.
- become** (to), intr. shwul, kédul; *what's* — *of him?* aghuh tseh shuh? *to* — (*while*), &c. (spīn-) édul, 180.
- bed**, n. kaṭ m.; *confined to* —, pah kaṭ prot.
- bedstead**, n. kaṭ m.; *small* —, kaṭkē m.; *very small* —, kaṭoté.
- bee**, n. machai f.
- befall** (to), tr. pah . . . shwul.
- before**, pr. awwal (abl.), wurumbe (abl.); — *Tuesday*, da nahè ter wradza pore; (*place*) wurānde (abl.).
- ad. awwal, pakliwā, lah (da) dé nah wurumbe.
- conj. chéh . . . lā . . . nah, lā . . . nah . . . chéh, 307.
- beggar**, n. paqīr m.
- begin** (to), intr. lagédul, sherū' sh.; *the road has been begun*, sarak nakshaté dé. tr. sherū' k.
- beginning**, n. sherū' f.
- begun**, a. sherū'; nakshaté (= *in course of progress*).
- behave** (to), intr. *to* — *badly*, bé-wafā-ī k.; *badly* wradzè naksh-lawul; *to* — *loyally*, da imān-dārī kār k.; *to* — *with treachery towards s.o.*, . . . serah bé-īmāni k.
- behind**, pr. wurusto (abl.), pase, po. (form.); da . . . shā tah.
- ad. wurusto; *fr.* — da wurusto nah.
- below**, pr. lānde (gen.).
- ad. lānde, ter . . . lānde, kshkatak, kūz; *fr.* —, da kshkatak nah.
- belt**, n. kamerband m., (*pouch*) kamerkīsh f.
- beneath**, pr. lānde (gen.), ter . . . lānde.
- ad. lānde.
- bent**, a. (*crooked*) kog, kog wog.
- bereft**, p.p. (*parent* — *of child*) būr.
- berry**, n. dānah f.
- beside**, pr. tsakhah (po.)
- besides**, pr. serah da, . . . ; — . . . *also*, serah da . . . hum.
- ad. nor, serah.
- best**, a. ksheh (abl.), 66; *to make the* — *of s.t.* (= *bear*) v. khwarul.
- bestow** (to), tr. bakshul.
- betroth** (to), tr. kozhdanah k.; *to be* — *ed*, kozhdanah sh.
- betrothal**, n. khozhdanah f.
- betrothed**, a. (— *girl*) changhalah f.
- better**, a. ksheh (abl.), 66; *to get the* — *of s.o.*, pah . . . ghālib sh.
- beyond**, pr. pore po. (abl.); — *count*, bé shumāra, bé qī-āsa.
- ad. hīstah, īse.
- '**bhusa**', n. būsah f.; — *stack*, būsarah f.
- biestings**, n. werguh m. pl.
- big**, a. lo-é, ghat, ster, katak; — *people*, arbābān.
- bird**, n. murghai f.

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- birth**, n. *to give* —, intr. langédul ; *to give* — *to*, zowul.
- bit**, n. (*fragment*) zerah f., toṭah f., pūṭé m. ; *in* —s, *into* —s, zerè zerè, toṭè toṭè, pūṭi pūṭi.
- bite** (to), tr. chīchul.
- bitterness**, n. trikhwālé m., trikhfob m., trikhti-ā f.
- black**, a. tor ; *jet* —, tak tor.
- blacksmith**, n. āhanger m.
- blame**, n. mulāmat m. ; *there is no* — *attaching to him*, hēts mulāmat yé nīstah.
- blanket**, n. sherai f.
- blemish**, n. 'aib m.
- bless** (to), tr. du'ā k. (dat.) ; (*place*) ābād k. ; *to be blest*, khair sh., 186-8.
- blessing**, n. barakat m., (*prayer for* —) du'ā f.
- blest**, a. khair.
- blood**, n. wīnè f. pl. ; *bad* —, 'adāwat m. ; — *feud*, da haḍ pitenah f.
- blow** (to), tr. (— *away*) ālūzawul ; *to be* — *to bits*, shlédul.
- blunder**, n. ghalat m.
- blunder** (to), intr. ghalatédul.
- board**, n. takhtah f.
- boat**, n. bérāi f.
- boatman**, n. māngé m.
- body**, n. tan m.
- boil**, n. dānah f., dānakai f.
- boil** (to), tr. éshawul.
- bolt** (to), intr. takshtédul.
- bone**, n. (haḍ m.) haḍuké m.
- book**, n. kitāb m.
- boom**, n. (*sound*) ghṛumb m.
- booty**, n. lūt m.
- border**, n. tsélmah f. ; *across the* —, pah yāghistān **kkshé**. v. also **boundary**.
- born** (to be), intr. zégédul.
- both**, a. dwārah.
- conj. — . . . *and*, hum . . . hum.
- bother**, n. rabeṛ m.
- bother** (to), tr. rabeṛawul.
- boundary**, n. brīd m., serḥad m.
- bounty**, n. (*religious* —) shuker-ānah f.
- box**, n. šundūq m., péṭé m.
- boy**, n. halak m., wurké m. ; *when you were still a* —, aghah wakht chéh lā gīrah dé wah nah shewè.
- bracelet**, n. maṭké m.
- brains**, n. dimāgli m.
- brave**, a. dilāwer, zṛahwer, tūrzan.
- bravo!** interj. shābāsh(e), wah wah!
- bread**, n. *unleavened* —, ḍoḍai, f. roṭai f.
- breadth**, n. planwālé m.
- break** (to), tr. māṭawul ; — *in two*, dwah nīm k. ; — *into a house*, kanḍer k.
- intr. mātédul ; dwah nīm sh. ; (*tear*) shlédul.
- break out** (to), intr. lagédul (*of fire*) ; khatul (*of rash*).
- breast**, n. ber m.
- breath**, n. sāli m.
- breechloading**, a. dumbālahpur.
- bribe**, n. baḍah f. ; *to take* —s, baḍè ākhistul.
- bride**, n. (— *elect*) changhalaḥ f.
- bridge**, n. pul m. ; *to make a* —, pul terul.
- bright**, a. tābzhan.
- brim**, n. tsandah f.
- bring** (to), tr. (*inanimate things*) werul, wrul (rā-, wer-, der-) ; *animate beings*, -wustul (rā-, der-, wer-) ; — *back*, rāwerul, rāwustul ; — *inside*, nena-éstul ; — *s.o. to his senses*, pah khud k. ; — *to mind*, yādawul ; — (*force*)

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- to bear on s.o.*, serah (zor) k.; (*force*) *was brought to bear on him*, (zor) pré wushuh.
- British**, a. da Angréz; serkāri.
- broken**, a. māt.
- broom**, n. jārū m.
- brought**, a. *to be* — *about*, joṛédul.
- brown**, a. (*light* —) khur.
- bucket**, n. dol m.
- buffalo**, n. (*bull*) sandāh m.; (*cow*) mékshah f.
- build (to)**, tr. joṛawul, sāzawul.
- built**, a. joṛ.
- bulky**, a. ghat, kaṭah.
- bullet**, n. golai f.
- bundle**, n. gāṭelai f.; (*of clothes*) bukhtsah f., bukhtsakai f.
- bungalow**, n. banglah f.
- burden**, n. bār m.; *of* —, bārkaksh.
- buried**, a. khaksh.
- burn (to)**, tr. sédzawul.
intr. sédzul. swul, balédul.
- burnt**, a. siwé.
- bury (to)**, tr. khakshawul.
- bush**, n. būṭé m.
- business**, n. kār m.
- bustard**, n. khurmor m.
- busy**, a. lagi-ā (*with* . . . , pah . . . kkshé).
- but**, pr. bé (abl.).
ad. conj. lékin, wale, (*protesting*) kho.
- butter**, n. (*clarified*) ghwaṛī m. pl.
- buttermilk**, n. shomlè f. pl.
- buy (to)**, tr. ākhistul, pah bai'ah ākhistul.
- by**, pr. (*agent*) pah, pah . . . bānde;
(= *apud*) tsakhah; (*of time*) pore, ter . . . pore; — *to-morrow*, ṣabā-a pore; (*in accordance with*) pah . . . serah; — *your orders*, da tā pah hukem serah;
— *chance*, (pah) itipāq serah;
— *means of it*, pré; *one* — *one*, yau pah yau; *day* — *day*, wradz pah wradz.
- bye and bye**, ad. wurusto.
- calf**, n. skhé m. *in* —, blārbah, da langtūn.
- call**, n. (*cry*) bāng m.; — *to prayer*, mullābāng m.; (*visit*) mulāqāt m.
- call (to)**, tr. (*summon*) (rā-)balul; (rā-)ghwokshul; — *s.o.* *s.t.*, wai-ul acc. dat.
intr. da mulāqāt dapārah rāghlul.
- calve (to)**, intr. langédul.
- camel**, n. ūksh m.
- camp**, n. dère f. pl.
- can**, defect. vb. 205-7: *v.* **able**; *when you* —, kum wakht chéh stā furṣat wī; *I can't remember*, yād mi nah shī.
- canal**, n. wālah f.; *to make a* —, wālah rāwustul.
- cancelled**, a. kāt.
- candidate**, n. umédwār m.
- cantonments**, n. chā-ūnai f.
- cap**, n. (*percussion*) patākhah f.
- captive**, n. bandī m.; *to take s.o.* —, bandī ākhistul.
- care**, n. (—fulness) khaberdāri f.; (*anxiety*) perwā f.; *take* —! khaberdār! *to take* —, khaberdār sh., pām k., khi-āl k.
- careful**, a. khaberdār.
- carpenter**, n. derūzger m.
- carpet**, n. (*Persian*) ghālīchah f.
- carriage**, n. gādai f.
- carried**, a. (— *off as wounded*) zambol.
- carrion**, n. murdār m.
- carry (to)**, tr. yauwerul.
intr. (*of a gun, &c.*) wishtul.

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- carrying off**, n. botūh m.
- carry off** (to), tr. (*inanimate things*)
yauwerūl; (*animate beings*) bot-
lul, bēwul.
- carry out** (to), tr. pūrah k.; *to be*
—ed out, shwul, serānjāmédul.
- cart**, n. gāḍai f., gāḍé m.
- cartridge**, n. kārtus m.; *packet of*
—s, gatah f.
- case**, n. *in that* —, no.
- cash**, n. rūpai-è f. pl., paìsè f. pl.
- castle**, n. garai f., koṭ m., burj. m.
- casually**, ad. bé pursa.
- cat**, n. pīshū m.
- catch** (to), tr. nīwul; — *sight of*,
kshkārah sh. (dat.) impers.;
— *fire*, balédul; — *s.o. up*, . . .
serah rasédul.
- cattle**, n. (*horned*) ḍanger m.
- caught**, p.p. wunīwulé.
- cause**, n. sabab m.; *without* —, bé
sababa, bé hétsa.
- cause** (to), tr. — *to (stand)*, &c.
(wuder)awul, &c. 180-8.
- cautious**, a. khaberdār.
- cave**, n. ghār m., smats f.
- cells**, n. ḥawālāt f. pl.
- censure**, n. mulāmat m.
- centipede**, n. shobelah f.
- centre**, n. mandz m.
- certain**, a. yaqīn (gen.) 31; *a* —,
palānké; *a* — *number*, tso.
- certainly**, ad. bé shak(a), zarūr,
wale nah (*why not*), berāber (*all*
right); — *not*, héchere . . . nah.
- chaff**, n. būs m.
- chair**, n. kursai f.
- chance**, n. itipāq m. (*prospect*) uméd
m.; *by* —, (pah) itipāq serah.
- change** (to), tr. badalawul, gerzawul.
intr. badalédul.
- character**, n. kho-é m.; *bad* —
(*person*), badmāsh m.; *of good*
—, nékchālchalanwālah.
- charcoal**, n. skor m.
- charge**, n. (*attack*) halah f., (*of a gun*)
wazmah f.
- charity**, n. (*alms*) khairāt m.
- chattering**, n. khaberè maberè f.
pl.
- 'chatty'**, n. mangé m.
- cheap**, a. *if it were* —er, keh bai'ah
yé kamah wé.
- cheat**, n. ṭag m.
- cheat** (to), tr. ghalawul, ṭagi k.
- cheating**, n. ṭagi f.
- cherish** (to), tr. nmāzūl, nmāndzūl.
- cherishing**, n. pālenah f.
- chest**, n. (*box*) ṣundūq m.
- chewing the cud**, n. shkhwand
wahanah f.
- 'chhitank'**, n. nīm pā-o.
- chicken**, n. chirgūrè m., baché m.
- chief**, n. malik m., serdār m., arbāb m.
- chiefly**, ad. awwal.
- child**, n. wurké m., baché m., (*little*
boy) werkoté m., halak m.; *bereft*
of a —, būr.
- chimney**, n. bādkaksh m.
- chinking**, n. ono. shrang.
- chip**, n. ṭotah f.
- choice**, n. ikhtī-ār m.
- cholera**, n. wabā m.
- choose** (to), tr. istūl.
- circumstances**, n. hāl m.; *in these*
—, pah dé hāl kshé.
- cinder**, n. irah f.
- city**, n. kshahr m.
- clamour**, n. ghāl o ghūl m.
- clan**, n. khél m. pl.
- clay**, n. khāwerah f. sg. or pl. -è.
- clean**, a. pāk.
- clean** (to), tr. pākawul.
- cleanse** (to), tr. wīndzūl.

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clear out (to), intr. *takshédul*, — !
wruk shah !

clever, a. *hukshī-ār*, hunerman.

cleverness, n. *hukshī-ārtī-ā* f.

cliff, n. *kamar* m.

close, a. *nizhdé*, (*dense*) gañ ; —
alongside s.t., *tsakhah* ; *tsakhah*
nizhdé.

ad. *nizhdé* ; — *together*, *serah nizhdé* ;

fr. — *quarters*, *da nizhdé*
nah.

cloth, n. *zeṛūké* m. sg. or pl. ; *piece*
of —, *tān* m.

clothe (to), tr. *āghostul*.

clothes, n. *jāmè* f. pl., *poshāk* m.

clothing, n. *jāmāh* f. ; (*collective*)
jāmè f. pl.

coat, n. (*short* —), *nīmtané* m.

cock, n. *chirm* m.

cockcrow, n. *chirgbāng* m.

cold¹, n. *yakhnī* f.

cold², a. *yakh*.

collar, n. *geriwān* m.

collect (to), tr. *yau dzā-é* k. ; *to be*
— *ed*, *yau dzā-é* sh.

colour, n. *rang* m.

comb, n. *gamandz* f.

come (to), intr. 246 ; *rāghlul*, *dergh-*
lul, *weraghlul* ; — *to hand*, *pah*
lās weraghlul (dat.) ; — *forward*,
wurānde sh. ; — *out*, *watul* ; —
back, *hāzīredul*, *bī-ertah rāghlul* ;
— *down*, *rākūzedul* ; — *for s.o.*,
... *pase rāghlul* ; *it has — to an*
end, *wushwah* ; — *to nothing*,
hétsh neh sh. ; — *let us be off*,
rādzai chésh dzū.

comfort, n. (*mental*) *dilāsah* f. ;
(*physical*) *ārāmī-ā* f.

comfort (to), tr. *dilāsah* k. (dat.) ;
dilāsā k. (acc.).

comforting, a. *dilāsā*.

coming, n. *rātlul* m. pl. ; — *and*
going, *tlul rātlul* m. pl.

command, n. *hukem*, m. *fermān* m.

commence (to), tr. *sherū' k*.

intr. *sherū' sh.*, *lagédul*.

commit (to), tr. (*fault*, &c.) *kerul*,
kawul.

communicate (to), tr. (*orally*) *auw-*
rawul (acc. dat.).

community, n. *khalq* m. pl.

compact, n. *jorīksht* m.

companion, n. *mal* m., *malgeré* m.

companionship, n. *malgertī-ā* f.

compatriot, n. *hamwaṭan* m., *ham-*
zhibah m.

compel (to), tr. — *s.o. to* . . . , . . .
serah zor k. chésh . . .

complaint, n. *da'wah* f. ; *to make a*
— *agt. s.o.*, *da* . . . *pah nāmāh*
bande da'wah k.

complete, a. *pūrah*, *salāmat*.

complete (to), tr. *pūrah* k.

completely, ad. *bilkul*.

completion, n. *serānjām* m. ; *to be*
carried to —, *serānjāmédul*.

compulsory, a. — *labour*, *bégar* m.

conceal (to), tr. *puṭawul*.

concealed, a. *puṭ*.

concern, n. (*care*) *perwā* ; *without*
—, *bé perwā*.

concerning, pr. *pah haq kkshe* (gen.).

concessions, n. *mèrbānī* f.

concubine, n. *sūri-atah* f.

condition, n. (*state*) *hāl* m., (*stipu-*
lation) *sherṭ* m. ; *what — are*
they in ? *tsangah dī ?*

conduct, n. *rafiār* m. ; *of evil* —,
badlaman.

conduct (to), tr. (*away*) *botlul*, *béwul* ;
— *to* (*rā-*, *der-*, *wer-*) *wustul*.

confined, a. — *to bed*, *pah kaṭ prot*.

conflict (to), intr. *jangédul* (pl. subj.).

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- confound** (to), tr. — *you!* vruk shah gharq shah!
- confused**, a. (*mentally*) sergerdān ; (*mixed up*) gaḍ waḍ.
- connexion**, n. ser-rishtah f.
- consent**, n. qabūl m.
- consent** (to), intr. — *to s.t.*, qabūl k. (acc.).
- consequently**, ad. dzikah.
- consider** (to), tr. gaṇul, maṇul.
- consideration**, n. *of* —, mātaber.
- consolation**, n. dilāsah f.
- conspiracy**, n. sāzish m.
- constable**, n. barqandāz m.
- construct** (to), tr. sāzawul, joṛawul.
- constructed**, a. joṛ.
- contemporary**, n. a. ham'umer m., hamzolé m.
- continually**, ad. mudām, hamésh.
- continuously**, ad. mudām, shāmu-dām; rendered by lagi-ā, 238-9.
- contractor**, n. ṭekadār m.
- conversation**, n. guftogū m.
- convey** (to), tr. yauwerūl.
- convoy**, n. jonpah f.
- cook** (to), tr. pakhawul.
- cooked**, a. pokh (f. pakhal).
- copper**, n. tāmbah f.
- copulate** (to), tr. ghowul.
- corps**, n. faudz m.
- correct**, a. ṣaḥī.
- corruption**, n. (*moral*) nākārahkho-é m.
- cost** (to), intr. khertsédul.
- costly**, a. qimatī, qimatnāk, grān, da lū-i qimat.
- cot**, n. kaṭoté m.
- cotton**, n. (*picked or carded*) mālūch m. sg. or pl.
- corn**, n. *Indian* —, jawār, ghaṭ jawār m. pl., makkai f., pī-āisah f. (Afridi).
- cough** (to), intr. tūkhédul (tr. conj.).
- could**, v. *able*.
- council**, n. majlis m.; (*of elders*) jirgah f.
- counsel**, n. naṣīhat m.
- counsel** (to), tr. — *s.o. to do* . . . , . . . serah naṣīhat k. chéh . . .
- count** (to), tr. shamārul, gaṇul ; *I did not — on so much*, dzmā pé domerah khī-āl nah woh.
- count**, n. shumār m.; *beyond* —, bé shumāra, bé qī-āsa.
- counting**, n. shumār m.; *by* —, pah shumār serah.
- countless**, a. bé shumāra, bé qī-āsa.
- country**, n. waṭan m., ḥad m.; *o.'s native* —, khpuḷ waṭan (ḥad).
- couple**, n. joṛah f.; *a* —, yau dwah.
- courage**, n. tūrganwālé m.
- courageous**, a. dilāwer, zrahwer, tūrgan.
- course**, n. *in — of construction (begun)*, nakshaté; *in the — of*, pah . . . kkshe; *of* —, wale nah?; *yes, of* —, o keh nah.
- courteous**, a. adabnāk.
- courtesy**, n. adab m.
- cover**, n. (*shelter*) panāh f.; *to take* —, dzān panāh k.
- covering**, n. pokshiksh m.
- 'cover off'** (*military*), khpuḷ khpuḷ seṛi pase 'kawer' sh. 277.
- cow**, n. ghwā f.
- cram** (to), tr. — *into*, kkshe-mandul.
- crash**, n. draz m.
- crippled**, a. zambol.
- crooked**, a. kog, kog wog.
- crop**, n. faṣal m., —s, paidāwār m. sg., faṣalūnah m. pl.
- cross** (to), tr. térawul.
- intr. pore watul.

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cross-country, ad. gher wer; *to go* —, gher wer berāberawul.

crowd, n. —s *of*, makhlūq a.

crowded (together), a. jompaq.

crumb, n. pūṭe m.

crunching, n. krap krūp.

cry, n. bāng m.

cud, n. shkhwand m.

cultivate (to), tr. karul; (*friendship*, &c.) pah . . . pase kaḍah gerzawul.

cup, n. (*metal* —) kaṭoré m.

curds, n. māstuh m. pl.

current, a. jāri; — *rate*, nerikh m.

custom, n. dastūr m.

cut (to), tr. ghwutsawal; — *down*, prék.; — *in two*, dwah nīm k. — *up a convoy*, jonpah wahul; — *one's name*, nāmah kāt k.

dagger, n. peshqūzah f.

'dal', n. mai-è f. pl.

damage (to), tr. kharābawul; *to become* —d, kharābédul.

damp, a. zī-ēmnāk.

dampness, n. zī-em m.

dangerous, a. khaṭernāk.

date, n. tārikh m.

daughter, n. lūr f. (pl. lūnè).

dawn, n. saher m.; *time preceding* —, peshmané m.

day, n. wradz f.; — *by* —, wradz pah wradz; *every* —, herah wradz; *the other* —, bulah wradz; *some days*, yau tso wradzè; *night and* —, shpah o wradz; — *after to-morrow*, bul sabā; *3rd — fr. now*, lā bul sabā; — *before yest.*, bul parūn, bul bégā, wurmah wradz; *within one* —, amroza; *the —'s work* (*food*) rozi f.; —'s *march*,

mazal m.; *to win the* —, baré ākhistul; *in the middle of the* —, da ghermè.

daytime, n. wradz f.; *in the* —, da wradzè.

deaf, a. kūn.

deal, n. *a great* — *of*, dér a; *a great* —, ad. dér.

death, n. merg m.; *untimely* —, dzawānī merg.

debt, n. qarez m.

deed, n. kār m.; *good* —s, néki f.; —s, kawul m. pl.

deep, a. zhauwer.

defect, n. 'aib m., nuqaş n.

degree, n. shān m.; (*rank*) derjah f.; *by* —s, dam pah dam.

demand, n. derkhāst m.

demand (to), tr. ghwokshutl.

dense, a. gaṇ, jompaq.

deny (to), tr. munkir sh. (abl.).

departure, n. tūl m. pl., rawānagī f.

dependent, n. hamsāyah m., tābi-'dār m.

a. tābi'dar.

depressed, a. khapah.

descend (to), intr. kūzédul (rā-, der-, wer-).

deserted, a. khushé.

design, n. gharaz m.; *to harbour* —s *agt. s.o.*, . . . pase gharaz k.

desire, n. shauq m., khāhish m.; *I have no — for*, da . . . shauq mi nah wī.

desire (to), tr. ghwokshutl.

despatch (to), tr. āstawul, lēgūl.

destroyed, a. wīrān.

devastated, a. wīrān.

device, n. chal m.

die (to), intr. maş sh.; mṛul; — *of s.t.*, maş sh. (abl.); *may you die young*, dzawānī merg shé.

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difference, n. farakh m. (abl. or gen.).

different, a. nor; . . . *is quite — fr.*, da . . . o da . . . dēr farakh dé; *what — kinds of . . .*, kum kum qisem . . . ?

difficult, a. grān, sakht.

difficulty, n. *to get into —ies*, buksht sh.; (*with money*) tang sh.

direction, n. makhah f., palau m., khwā f., ḍaḍah f., ṭaraf m. 293 e; *in this —*, rāhīstah, rā-īse; *in that —*, histah, īse.

dirty, a. nāpāk.

'dirzi', n. dirzī m.

disappear (to), intr. ghēb sh.

disappeared, a. ghēb.

discharge, n. ruṣkhat m.; *to take o.'s —*, nāmah kāṭ k.

discourse, n. guftār m.

discredit, n. badnāmī f.; *he fell into —*, makh yé tor shuḥ.

discussion, n. 'araz kawul m. pl., qīl o qāl m.

disease, n. nājoṛī-ā f.

disgrace, n. badnāmī f.; *he fell into —*, makh yé tor shuḥ.

disgraced, a. makhtor.

dish, n. lokshé m., tālé m.

disinterested, a. bé ṭam'ah.

disloyal, a. *to be — to s.o.*, . . . serah nimak ḥarāmī k.

disloyalty, n. bé wafā-ī f., nimak ḥarāmī f.

dismiss (to), tr. ruṣkhat k.; *to be —ed*, ruṣkhat sh.

display (to), tr. keṛul, kawul; — *valour*, tūrzanwālé k. &c.

displeased, a. khapah, maror (marawer); — *with*, do. abl. or serah.

disposed, a. *I don't feel — to . . .*, . . . tah ḍaḍah mi nah lagi.

disposition, n. ṭab'ah f., kho-é m.; *of good —*, nékkho-é.

disputant, n. jagerah kawūnké m.

dispute, n. jagerah f.; *to start —s with s.o.*, . . . serah jagerah nakshlawul.

disrespectful, a. bé adab.

distance, n. *fr. a —*, da liri nah.

distant, a. lire, īse.

distinguish (to), mālūmawul; *to be —ed*, mālūméduḥ.

distress, n. 'azāb m., khwāri f.

distribute (to), tr. wéshul.

district, n. tapah f., 'ilāqah f.

divide (to), tr. wéshul.

do (to), tr. keṛul, kawul; — (*harm, &c.*) *to s.o.*, . . . rasawul (dat.); — (*time*), térawul.

doctor, n. ḥakīm m.

document, n. kāghaz m.

dog, n. spē m.

donkey, n. kher m., khrah f.; *young —*, khergé m.

donkeyload, n. kherwār m. (*measure of weight*).

door, n. wer m., der m., derwāzah f.

doorkeeper, n. derwān m.

doorway, n. wer m.

double, ad. yau pah dwoh.

double (to), tr. — *itself*, yau pah dwoh sh.

doubt, n. shak m., wiswās m.; *no —*, bé shak(a).

doubt (to), intr. *he began —*, shak yé rāghé.

doubtful, a. (*suspicious*) shakman.

down, ad. kshkatah, lānde, (*fr. above*) da bera, da pāsa; — *hither*, rākshatah; *to put —*, lānde k.; *to come —*, (rā-) kūzé-duḥ.

draw (to), tr. (wu)kshkul; — *up*,

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- khézhawul; — *water*, obuh
khézhawul, istul, rākāgūl, rā-is-
tul, &c.
- drawn**, a. *I felt — to him*, werserah
zrūh mī wulagéd.
- dress**, n. jāmè f. pl., pokshiksham.
dress (to), tr. āghostul (jāmè).
- driftwood**, n. nī-ūzwéré.
- drink**, n. tskskhāk, m.
drink (to), tr. tskul (skul), tskawul;
to cause —, tskawul; — *ing*
water, da skulo (sko) obuh.
- drip**, n. tsatsobé m.
drip (to), intr. tsatsédul.
- drive away** (to), tr. shaṛul.
- drive aside** (to), tr. pah tsang k.
- driving away**, n. shaṛuh m.
- drought**, n. wuchkalī f., sūkerah f.
- drowned**, a. gharq.
- drunk**, a. nashawré.
- drunkard**, n. nashahkhor m.
- duck**, n. ilai f.
- dumb**, a. gūng.
- 'durbar'**, n. jalsah f.
- dust**, n. gerd m. sg. or pl.; (*in the air*)
dūrah f. sg. or pl. -è.
- dust-coloured**, a. khur.
- dust storm**, n. silé m., silai f.
- duty**, n. (*service*) nokerī f., nokerai f.
- d.v.**, ad. keh khair wī.
- dwell** (to), intr. osédul.
- dweller**, n. osédūnké m.; *settled —*,
wuderédūnké m.
- dyke**, n. wand m.
- each**, a. her yau; — *his own*, khpul
khpul, 94; tol pl.
pron. her yau; expressed by re-
peated numeral, 79; — *other*,
yau bul, serah.
- ear**, n. ghwaḡ m.
- earlier**, ad. makh kkshe.
- early**, ad. da wakhta, wakhtī.
- earth**, n. khā(u)werah f. sg. or pl. -è
- ease**, n. āramī-ā f.; *at —*, pah qalā-
rah.
- east**, n. nwer khātuh m.; — *wards*,
nwer khātuh tah.
- eat** (to), tr. khwaṛul.
- eating**, n. khwaṛuh m.
- echo**, n. da gher péré m.
- edge**, n. ḡadah f., palau m., ghārah
f., tsélmah f., tsandah f.; (*of*
knife) makh m.
- eel**, n. mārmahe m.
- effort**, n. koshish m.
- egg**, n. hā f., hagai f.; *to lay —s*, hā
(hagai) āchawul.
- eight**, num. atah.
- eighth**, a. atem; *one —*, nīm pā-o.
- eighty**, num. alī-ā.
- either**, a. (= *both*) yau ... bul ...
conj. yā; — ... *or*, yā ... (o)
ya.
- elapse** (to), intr. shwul, pūrah sh.
- elder**, n. spīngiré m.
a. masher.
- elevate** (to), tr. āskawul, khézhawul.
- elevated**, a. lweṛ.
- eleven**, num. yolas.
- elope** (to), intr. — *with s.o. (of*
woman), ... pase maṭizah sh.
- else**, ad. *some one —*, bul tsok; *any-*
where —, chertah.
- elsewhere**, ad. chertah, bul chertah,
pah noro dzā-īo kkshe.
- embers**, n. skerwaṭah f. sg.
- embroil** (to), tr. jangawul.
- employment**, n. kār m., khizmat
m.; (*daily —*) rozī f.
- empty**, a. khālī; tash.
- end**, n. ser m. (*conclusion*) serānjām
m.; *it has come to an —*, wushuh;
to come to the — of o's resources,

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- ter pozè sh.; *in the* —, äkhir,
ter äkhira pore.
- endeavour**, n. koshish m.; *to make every* —, dër koshish k.
- endure** (to), tr. khwarul.
- enemy**, n. dukshman m.
- engaged**, a. (*entangled*) — *in*, pah . . . k_{kshé} nakshaté.
- enlist** (to), intr. noker sh., nokeri k., nokerédul.
- enlistment**, n. bertī f., nokeri f.
- enmity**, n. 'adāwat m., dukshmanī f.
- enough**, a. bas.
- enquire** (to), intr. puksh_{tunah} k., tapos k., puksh_{tédul} with O.R. 320.
- enquiry**, n. tāqīqāt m., puksh_{tunah} f.
- entangle** (to), tr. nakshlawul; *to be* —d, nkshatul.
- enter** (to), tr. nenawatul (dat.) dākhilédul (pah . . . k_{kshé}).
- entire**, a. pūrah.
- entirely**, ad. bilkul, serāser.
- entrenchment**, n. morchah f.
- entry**, n. (*in ledger*) raqam m.
- envious**, a. kinawer.
- equal**, a. berāber; — *to* . . . , serah berāber; *in comps.* ham-.
- equivalence**, n. berāberī f.
- eradicate** (to), tr. wékh (gen.) īstul, k_{kshul}.
- erect** (to), tr. wuderawul.
- erroneous**, a. ghalat.
- error**, n. khatā f., ghalat m.; *to make an* —, ghalatédul.
- escape**, n. da dzān tajwīz m.
- escape** (to), intr. khalāšédul.
- espionage**, n. jāsūsī f.
- essentially**, ad. da sera, lah sera, da wékha.
- established**, a. muqarar.
- estate**, n. jāgīr m., (*hereditary* —) dauter m.
- estimate**, n. qī-ās m.
- European**, n. pérangé m.
- even**, a. sam; — *number*, juft m.
ad. hum (um) lā; — *so he died*, hum dāse mar shuh; — *if* . . . , hum keh . . . , keh . . . hum.
- evening**, n. bégā m., mākshām m.; *yest.* —, bégā; *this* —, (fut.) bégā tah (lah).
- evenness**, n. berāberī f.
- event**, n. *in the* — *of* . . . , keh chere . . .
- ever**, ad. her kalah.
- ever**, 128.
- every**, a. her, her yau, (— *kind of*) her rang; — *effort*, dër koshish.
- every one**, pron. her tsok.
- everything**, pron. her tseh (pl.).
- everywhere**, ad. her chertah.
- evident**, a. tsergand, kshkārāh, mā-lūm; — *to*, ditto (dat.); *to become* —, mālūmah sh. kshkārédul, mālūmédu.
- evil**, a. bad; — *repute*, badnāmī f.
- evil-natured**, a. badkho-é.
- ewe**, n. magah f., guḍah f.
- exactly**, ad. (*straight*) sam; (*well*) ksh_{eh}; — *three*, dré pah dré.
- exalted**, a. lo-é; — *rank*, lo-i-ah derjah.
- examine** (to), tr. katul.
- example**, n. miṣāl m.; *for* —, pah miṣāl.
- exasperated**, a. *to become* —, ter pozè sh.
- excellently**, ad. pah ksh_{eh} shān.
- except**, pr. bé (abl.).
- excessively**, ad. bé shāna, bé ḥada.
- exchange**, n. badal m.
- exchange** (to), tr. badalawul.

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excuse, n. 'uzr m.
exert (to), tr. — *o.s. greatly*, dzān wazhlul.
exhaustion, n. dermāndagī f.
exist (to), intr. shwul, kédul; (*be at work*) chalédul; *there* —s, shtah; *there does not* —, nishtah.
expect (to), tr. uméd; *I didn't* — *so much*, dzmā pé domerah khī-āl nah woh.
expenditure, n. kherts m.
expense, n. kherts m.
expenses, n. kherts m., khertsah f.; *travelling* —, da lāri kherts.
expensive, a. da lo-ī qīmat, qīmatī, qīmatnāk, grān.
explain (to), tr. pohé k.; *to make s.o. — why* . . . , ter . . . dzawāb ākhistul tselah . . . O.R. . . .
explosion, n. daz m.
extent, n. had m.; *to this* —, ter dé hada pore.
extirpate (to), tr. wékh (gen.), istul, kksul.
eye, n. stergah f.
fabricate (to), tr. joṛawul.
fabrication, n. sākhtagī f.
face, n. rū m., makh m.; — *to* —, rūbarū, makhāmakh — *downwards*, puṛmakh.
face (to), tr. —ing (*West*), makh (qiblè) palau tah.
fact, n. *the* —s, hāl m.; *it's a solemn — that* . . . , qasam dé chékh . . . ; *in spite of the — that* . . . , serah da dé chékh . . . ; *in* —, rāsti, pah rāstai kkshe, pah aṣal kkshe.
fairy, n. péré m.; *chief of the* —s, kshāpéré m.
faithful, a. wafādār.
faithfulness, n. wafā f.

faithless, a. bé imān.
faithlessness, n. bé wafā-i f.
fall (to), intr. préwatul, lwédul, (rā-) ghwurzédul; (*of rain, &c.*) pré-watul, werédul; — *behind*, pāté shwul; — *upon s.o. . . .*, bānde rāghlul; *he fell into disgrace*, makh yé tor shuh.
fall in with, tr. péksh sh. (dat.).
fallen, a. prot, puṛmakh (*face down*).
falsehood, n. derogh m.
family, n. kaḍah f., khāndān m.
fancy, n. *I took a — to* . . . , . . . serah zṛuh mi wulagéd; *I don't take a — to him*, dzmā ṭab'ah nah lagī werserah.
fancy (to), tr. (*have a — for*) minah kédul (dat.).
'faqir', n. paqir m.
far, ad. lire; *from* —, da lire nah; *so* — (*time*), ter osa pore.
farewell! da Khudā-i pah amān!
farthing, n. paisah f.
fast, n. rozah f.
fasten (to), tr. teṛul, lagawul; — *s.t.* *to s.t.*, . . . pore lagawul.
fat, a. tsorab, ghaṭ; *to grow* —, tsarbédul.
fate, n. naṣib m.
father, n. plār m.
fatigued, a. steré.
fault, n. (*sin*) gunāh m., (*defect*) 'aib m. nuqaṣ m.; *not in* —, mulā-mat (yé) nishtah; *to find — with s.o.*, toqul (acc.).
favour, n. mērbānī f. iḥsān m.
fear, n. wérah f.; *full of* —, khauf-nāk, tarsnāk.
fear (to), tr. wérédul, yérédul (abl.).
fearful, a. (*terrible*) khaufnāk; (*timid*) tarsnāk, khaufnāk.

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feeling, n. (= *sorrow*) gham m.; *to show* —, gham k.
fellow, n. seré m., seroté m.
ferry, n. guder m.
fertile, a. ābād.
feud, n. badī f.; *blood* —, da had pitenah f.
fever, n. tabah f.
few, a. lūg; *a* —, yau nim, yau tso.
fidelity, n. wafā f.
fie! tobah!
fief, n. jāgīr m.
field, n. paté m., wersho f.
field glasses, n. dūrbīn m. sg.
fifteen, num. pīndzalas.
fifth, a. pīndzam.
fifty, num. pandzos.
fight (to), tr. *to cause s.o.* —, jangawul.
fighting-man, n. mlāter m.
fill (to), tr. ḡakawul; — *with*, do. (abl. or pah).
finally, ad. ākhir.
find (to), tr. paidā k., mundul; *to be found*, paidau-édul; *I — that . . .* mālūmah shwah chéh . . .; — *fault with s.o.*, toqul (acc.).
find out (to), tr. tāqīq k. mālūm k.; *to be found out*, mālūméduł, mālūmah shwul (58).
fine, n. jerimānah f., nāghah f.
fine (to), tr. jerimānah ākhistul (abl).
finger, n. gūtah f.; *fore* —, mi-swākah —; *2nd* —, mendz —; *3rd* —, wazīr —; *little* —, kachah —
finish (to), tr. pūrah k.; *to be —ed* (*supplies*), khalāšédul.
fire, n. or m. *to catch* —, balédul.
fire (to), intr. wishtul, ḡazè k.; *a shot was —ed*, ḡaz wushuh.
fire-place, n. ngaharé m.

fire-poker, n. orlerūné m.
first, a. awwal; *the — time*, pah awwal ser kkshe; *fr. the* —, da awwal ser nah, da wuṛumbī nah. ad. awwal, wuṛumbe.
firstborn, a. wuṛmaziz.
firstly, ad. wuṛumbe.
fish, n. mǎhé m., kab m.
fissure, n. nakherah f.
fist, n. muṭ m.
fit, a. lā-iq (gen.); *to keep* —, raghé-duł.
fitting, a. munāsib.
five, num. pīndzah.
fix (to), tr. lagawul.
fixed, a. muqarar.
flavour, n. khwand.
flax, n. saṇ m. pl.
flee (to), intr. takshédul; *to make s.o.* —, takshatawul.
flesh, n. ghwakshah f.
flight, n. *to put to* —, takshatawul.
flint, n. bakerai f.; — *and steel*, punḡ bakerai.
flintlock, n. jazā-el m.
flock, n. (*of goats*) kaṇḡak m.; (*of sheep*) ramah f.; (*of birds*) sél m.; (*of horses*) gallah f.; —s (= *property*), māl m. sg.
flock (to), intr. (*together*) ṭolédul; *to — to s.o.*, makhilūq werṭul.
flood, n. sélāb m., nī-ūz m.
flood-borne, s. nī-ūzwṛé.
flour, n. oruḡ m. pl.
flower, n. gul m.
fly, n. mach m.
fly (to), intr. ālwatul; *to cause to* —, ālūzawul.
flyflap, n. machsherūné m.
fodder, n. gī-āh m.
fond, a. mai-in; — *of s.o.*, . . . bānde mai-in.

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food, n. khwarūh m., khurāk m.; (*bread*) doḍai, roṭai f. sg. or pl.; *daily* . . . , rozī f.; — *and drink*, khurāk o tskhshāk.

fool, n. gēdi kher m.

foolish, a. *it is* — *to*, . . . da 'aqel-mando kār nedī.

foot, n. khspah f., pal m.; (*base*) wēkh m.; *at the* — *of*, pah . . . lānde; *at a* — *pace*, pah qadam; *on* —, pī-ādah.

footpath, n. tsarah lār f.

for, pr. da . . . dapārah; expressed by dat. **36-48**; (*in search of*) pase, po.; (*by reason of*) pāh sabab serah (gen.); *of past time*, pah . . . kkshē, da . . . nah, rāse, po.; — *a full hour*, yau ganṭah pore; *what* —? tselah?

forbidden, a. man'ah.

force, n. zor m., tawān m.; (*a military* —) faudz m., lakshkar m.; *in* — (*of an order*, &c.), jāri.

force (to), tr. — *s.o. to* . . . , . . . serah zor k. chēh . . . ; — *s.t. into*, kkshémandul.

forced, a. — *labour*, bégār m.

ford, n. guder m.

forearm, n. muṭ m.

forehead, n. tandé m.

foresight, n. dūrandékhī f.

forethought, n. péshfikeri f.

forethoughtful, a. dūrandékh.

forged, a. jāl.

forgery, n. jālsāzi f.

forget (to), tr. hérawul, v. hér, *to be forgotten*, hérédul.

forgive, tr. mu'af k., bakhkhshul acc. dat.

forgiven, a. mu'af.

forgotten, a. — (*by*) hér (gen.).

former, a. pakhwāné, pékhshin.

formerly, ad. pakhwā, awwal, wu-rānde.

fort, n. burj m., koṭ m., garai f.

forthcoming, a. paidā; *to be* —, paidā sh., paidau-édul, mila-u-édul.

forthwith, ad. sam dastī, sam da lāsa.

fortune, n. rozgār m., naṣib.

forty, num. tsalwéksht.

forward(s), ad. wu-rānde; *to come* —, wu-rānde sh.; *to fall* —, puṛmakh préwatul.

foul, a. skhā.

found, a. paidā; *to be* —, paida-u-édul, milau-édul; *not a trace was to be* —, bilkul patah wu nah lagédelah.

four, num. tsalor.

fourth, a. tsalorem; $\frac{1}{4}$, tsaloramah ḥiṣṣah.

fox, n. spērlamé m., sūrlandé m.

fragment, n. toṭah f., zerah f.; *to be broken into* —s, toṭè toṭè sh., zèrè zèrè sh.

free, a. khalās, āzād; — *fr.*, do. (abl.).

friend, n. yār m., dost m., mal m. (*relation*) khpul m.; *he's no* — *of mine*, āshnā-ī mi werserah nedah; *who goes there?* a —, tsok yé? khpul yern.

friendless, a. (*wretched*) khwār.

friendship, n. āshnā-ī f., dostī f., roghah f., roghah joṛah f.

frighten (to), tr. wérawul, yérawul; *to be* —ed, wérédul, yérédul.

from, pr. expressed by abl. **49-53 b**; *fr. him (them)*, tré **279**; *where from?* da kum dzā-ī nah? — *among*, dzinah, dzine, po.

front, n. makh m.; *in* — *of*, makhā-makh, pah makh kkshé (dat.),

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- wurānde (abl.); (*of time*) awwal (abl.).
- fulfil** (to), tr. adā k.
- full**, a. (*plenus*) ḍak, (*complete*) pūrah; — *of*, ḍak (abl.); *for a* — hour, yau gantah pore.
- fullness**, n. ḍakwālē m.
- funeral**, n. jināzah f.
- further** (than), ad. lire (abl.).
- future**, a. — life, ākhirat m.
- gain**, n. gaṭah f.
- gain** (to), tr. and intr. gaṭul (tr. conj.).
- gambling**, n. jawārai f.
- game**, n. lobah f., bāzi f.; (*quarry*) kshkār m.
- gang**, n. ḍallah f.
- garden**, n. bāgh m., bāghichah f., gulistān m.
- gardener**, n. bāghwān m.
- garment**, n. jāmah f.
- gather** (to), tr. yau dzā-é k.; — *in* (*harvest*), lau k.
intr. yau dzā-é sh., ṭolédul.
- generally**, ad. ghālaban.
- generation**, n. pérai f.
- generosity**, n. sakhāwat m.
- generous**, a. *to be* —, sakhāwat k.
- gently**, ad. wro, wro wro.
- get** (to), tr. (*obtain*) mündul; (*take*) ākhistul; (*procure*) impers. with dat., mili-ah sh., milau-édul; — *s.t. done*, expressed by Caus. vbs. 160-66; — *s.t. out of s.o.*, ter . . . ghwokshutul; (*to go*) — *s.t.*, . . . pase (ṭul); — *square with s.o.*, ter . . . badal ākhistul; — *rid of s.t.*, lire k., — *the better of s.o.*, pah . . . ghālib sh.
intr. (*become*) shwul; — (*lost*), (wruk-) édul; — *out*, watul; — *up*, pātsédul; — *well*, jorédul; — (*there*), (haltah) rasédul; — *angry*, pah qaher sh.
- **off!**, — **out!**, chikhe! chighe! (*to any animal*); kwure! (*to dog*). ‘ghi’, n. ghwarī m. pl.
- gift**, n. bakhkshiksh m.
- girl**, n. jīnai f., (*small*) jīnakai f.
- give** (to), tr. -keṭul, -kawul (rā-, der-, wer-) acc. dat. (*grant*) bakhkshul.
intr. — *out* (*of supplies*), khalāṣédul.
- glasses**, n. (*field*) dūrbīn m.
- glitter** (to), intr. brékshédul.
- go** (to), intr. ṭul, lāṭul, conj. 245; chalédul; — *ing to*, expressed by pres. 27, by fut. 206; *who goes there?* tsok yé? *if all goes well*, keh khair wī; *to let* —, prégdul; — *mad*, léwanī sh.
- **about**, intr. gerzédul.
- **away** (to), intr. lāṭul, ṭul.
- **bad** (to), intr. kharābédul.
- **down**, intr. kūzédul.
- **into** (to), tr. nenawatul (dat.).
- **off** (to), intr. lāṭul, ṭul, rawānédul.
- **past** (to), tr. pah . . . bānde térédul.
- **up** (to), khatul.
- goat**, n. psuh m., wuzah f.; — (*property*), māl m.
- God**, n. Khudā-é m.; *by* —, khudāgo!
- going**, n. ṭul m. pl., raftār m.; — *in front*, a. péshrau.
- gold**, n. zer m., srazer m. pl.
- golden**, a. zerīn.
- goldsmith**, n. zerger m.
- gone**, a. (*disappeared*) ghéb; — *by*, tér.
- gonorrhoea**, n. sozāk m.
- good**¹, n. nékī f.
- good**², a. kshéh; nék; khair; ṣālih; in comps. nék-; *very* —, khair,

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- dérāh kshah dah; *no* —, da kār ne . . . ; *to be made* — (*loss*), pūrah sh.
- good-bye**, pah mākhah dé kshah ! da Khudā-ī pah amān ! — *to you* (*in reply*), lā tā serah, um pah tā serah.
- goodness**, n. nékī f.
- good-tempered**, a. nék kho-é.
- gossip**, n. khaberè maberè f. pl.
- got**, p.p. *who's got* . . . ? chā tsakhah . . . shtah ? *v. have*.
- government**¹, n. serkār m.
- government**², a. serkāri.
- grain**, n. ghallah f. sg. or pl. -è ; (*single* —) dānah f.
- grainseller**, n. ghallah ferūsh m.
- grandson**, n. nusé m., nmasé m.
- grant** (to), tr. bakhkshul ; *to be* — *ed* *to s.o.*, . . . bānde shwul.
- granted**, ad. bé shak(a) ; — *that* . . . , béshaka chéch . . .
- grape**, n. angūr m. (*single* —), dānah f.
- grasp** (to), tr. (*seize*) ākhistul ; (*mentally*) po-édul.
- grass**, n. wākshuh m. pl., gī-āh m.
- grateful**, a. shukerguzār ; — *for s.t.*, pah . . . qā-il.
- gratitude**, n. shuker m.
- grave**, n. gor m., qaber m.
- gravedigger**, n. gorkan m.
- graveyard**, n. qaberistān, goristān m.
- gravel**, n. shangér m.
- graze** (to), intr. tsarédul.
- great**, a. (*much*) dēr ; (*large*) lo-é, ster ; — *flood*, zorāwer sclāb ; *a* — *deal of*, dēr, a. ; *a* — *number of* (*animate objects*), makhlūq, a.
- greater**, a. zī-āt.
- greatly**, ad. dēr, zī-āt.
- green**, a. shīn, zerghūn.
- greybeard**, n. spingiré m.
- grief**, n. gham m.
- grieve** (to), intr. gham k.
- grind** (to), tr. orawul.
- ground**, n. zmakah f.
- grow** (to), intr. shwul, (*become*) shwul ; — (*white*) &c., (*spin*-) édul ; — *up* (*of children*), lo-é sh.
- grown up**, a. lo-é.
- grudge**, n. 'akas m. ; — *agt. s.o.*, . . . serah 'akas.
- gruel**, n. ūgerah f., shīrah f.
- grumble** (to), intr. (*as a camel*) ghṛumbédul, rumbārul.
- guard**, n. tsaukai f.
- guard** (to), tr. sātul.
- guest**, n. mélmah m.
- guilty**, a. gunagār.
- gun**, n. (*cannon*) ṭop f. ; (*rifle*) ṭopak m.
- gunpowder**, n. dārū m. pl.
- gurgling**, n. ghargherah f.
- hail**, n. galai f. sg. or pl.
- hair**, n. wékshtuh m. pl. ; (*single* —) wékshtuh m. ; *goat's* —, wazh-ghūnè f. pl.
- half**, a. nīm ; *in halves*, dwah nīm.
- hand**, n. lās m. ; (*direction*) palau ; *into s.o.'s* —s, pah lās kkshé ; *to come to* —, pah lās werghlul (*dat.*).
- handkerchief**, n. rūmāl m.
- handsome**, a. pā-émakhé ; kshaistah.
- hand-washing**, n. audas m.
- handwriting**, n. khat m.
- hang** (to), tr. zhwarandawul.
- happen** (to), intr. shwul, kédul ; *it so* —s, dāse shī (kéḡī).
- happiness**, n. khushhālī f.
- happy**, a. khushhāl, da khushhālai.

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- harbour** (to), tr. lirul; — *designs*
agt. s.o., . . . pase gharaz k.
- hard**, a. ad. sakht; (*extremely*) dēr;
(strongly) zor serah; to be —
on s.o., sakhti k. (dat.).
- hardhearted**, a. sakhtdil.
- hard up**, a. tang.
- hare**, n. soyah f.
- harm**, n. (*injury*) nuqṣan m., bad m.
- harvest**, n. faṣal m.
- harvesting**, n. lau m.
- haste**, n. jelti f.; *to make —, chākh*
lārul, jelti k., bīrah k.
- hastiness**, n. (*of temper*) tundi f.
- hat**, n. topai f.
- hatch** (to), tr. *to be —ed* watul.
- have** (to), tr. (*own*) lirul; expressed
 by impers. const. with vb. 'to
 be' and gen., or with tsakhah,
 bānde (= *apud*) and vb. 'to be',
I — not, mi nishtah; these are
all I —, domerah mā tsakhah
dī; — a lesson, sabaq wai-ul;
— to (be obliged), 93; — s.t.
done, caus. 160-66; I — had
losses, dzmā tāwān wushuh.
- haversack**, n. dzolai f.
- he**, pron. haghuh 109 ff.
- head**, n. ser m.
- headband**, n. serpéchak m.
- head-man**, n. malik m., lamberdār
 m., kadxudā m.
- healthy**, a. joṛ, tandurust, takeṛah.
- heap**, n. sateré m.
- hear** (to), tr. auwrédul; *I have —d*
that . . ., khaber rāghelé dé
chéh . . .; to cause to be —d,
auwrawul.
- hearing**, n. aurédūn m.
- heart**, n. zṛuh m.
- hearth**, n. ngharé m.
- heart-soothing**, a. dilāsā.
- heat**, n. ghermah f.
- heat** (to), tr. todawul.
- heaven**, n. jinat m.
- heaviness**, n. drūdwalé m.
- heavy**, a. (*severe*) dēr; — *rainfall,*
dēr bārān; — losses, dēr tāwān.
- heed**, n. perwā f.; *to take —, pām*
k.; to take — not to . . ., khi-āl
(pām) k. chéch . . . nah.
- heedfulness**, n. khaberdārī f.
- heedless**, a. bé perwā; — *of, do.*
(abl.).
- heel rope**, n. pachwārai f.
- height**, n. ūchatwālé m.
- help**, n. madad m.
- help** (to), tr. madad k. (*serah*).
- helpless**, a. zambol.
- hen**, n. murghai f.
- her**, pron. acc. v. 109 ff.; gen. yé é;
 form. wer.
- herd**, n. (*of goats*) kanḍak m.; (*of*
sheep) ramah f.; (*of horses*)
 gallah f.
- here**, ad. diltah, dile, dilatah; (often
 expressed by prefix rā- q.v.;
(present) maujūd, hāzīr; — and
there, ore dile, pah dzā-i dzā-i
kkshé.
- heron**, n. baglé m.
- herself**, pron., nom. pakhpulah, obl.
 dzān, khpuḷ dzān.
- hidden**, a. puṭ.
- hide** (to), tr. puṭawul; intr. puṭédul.
- high**, a. hask, āsk; (*of land*) lwer;
 — *rank, lo-i-ah derjah.*
- highroad**, n. saṛak m.
- hill**, n. ghar m.; *in the —s, pah*
ghrūno kkshe.
- him**, pron., acc. v. 109 ff.; (*h*)aghuh,
 yé, é; also form. wer.
- himself**, pron., nom. pakhpulah;
 obl. dzān, khpuḷ dzān.

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hindrance, n. man'ah f.
his, pron. yé, é, da aghuh.
hit, a. lagédelé.
hit (to), tr. wahul; (*with bullet*)
 wishtul; *to be* —, lagédul.
hither, ad. diltah, dile, dilatah, inde;
 expressed by rā- q.v.; *-wards*,
 rāhistah, rā-ise; — *and thither*,
 āle dile, hore dile.
hold (to), tr. *to* — o.s. aloof fr., dzān
 sātul (abl.).
hole, n. sūrém., nakherah f., sūlākh m.
home, n. kor m., kālāh f.; *at* —,
 (pah) kor (kkshé) nāst.
honour, n. nang o nāmūs m.
hook, n. kundah f.
hop (to), intr. tskhī k.
hope, n. uméd m.; *let him abandon*
 —, uméd nah ka-i.
hope (to), intr. uméd k.; *to* — *for*
s.t., da . . . uméd lirul.
hopeful, a. umédwār.
horse, n. ās m.; *on* — *back*, ās bānde.
hospital, n. hāspiṭāl m.
hostility, n. 'adāwat m.
hot, a. tod m., taudah f.
hour, n. gantāh, génṭah, f., garai f.;
 (o.'c.) bajah f.
house, n. kor m., koṭah f.; (*family*)
 kaḍah f.; *master of the* —, da kor
 khāwind; *in the* — *of*, kerah, po.
household, n. kaḍah f.
how, ad. tsangah? tserangah? —
many? tso?; — *many times*?
 tso wāra?; — *much*? tsomerah?;
 — (*far*)? tsomerah (lire)?; —
long? tso mūdah? *ter kalah*
pore? *ter kume pore?*; *for* —
long? kalah rāse (*past time*)?;
 — *one stands*, khpuḷ ḥāl m.
however, ad. — *much*, her tsomerah;
 — *much*, do. chéh . . .

hue and cry, n. chighah f.; — *went*
forth after . . . , . . . pase chighah
 rāwatē dah.
hullo, interj. o! a-i!
hunchback, n. koberé seṛé m.
hunchbacked, a. koberé.
hundred, num. sal; 200, dwah sawa
 (sau); — *thousand*, lak m.; — *s*,
 salgūnah, sau-ūnah.
hunger, n. liwāltob, m.
hunter, n. kshkārzan m.
hunting, n. kshkār m.
hurry, n. jeltī f.; *in a* —, giṛandé.
hurry (to), intr. jeltī k.; bīrah k.;
 chākh lāṛul.
hurt¹, n. nuqṣān m., bad m.; *to do*
 — *to s.o.*, nuqṣān, (&c.) rasawul
 (dat.).
hurt², a. zhobal, khūg.
hurt (to), intr. (*ache*) khūgédul.
husband, n. maiṛah m.

I, pron. zeh 98-9.

idle, a. wuzgār.

if, conj. keh; expressed by chéh,
 chéh her kalah, 306; — *all*
goes well, keh khair wī; *as* —.
 likah chéh . . . 311; — *only* . . . ,
 kāshke . . . ! 300 ff.

ignite (to), tr. sédzawul; *to cause to*
 —, swadzawul.

ill¹, a. nājoṛ, randzūr; *to be* —,
 randzédul; (*evil*) bad.

ill², ad. bad.

ill-at-ease, a. tang.

ill-conducted, a. badlaman.

ill-famed, a. badnāmūs.

illness, n. nājoṛī-ā f., bīmārī f.

imagine (to), tr. *I* — *that* . . . , gu-
 mān mi shī chéh . . .

immediately, ad. zur, dastī, sam
 dastī, sam da lāsa.

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imperfect, a. kachah.
impetuosity, n. tundi f.
impossible, a. *it is — that . . .*, dāse nah shī (kégī) chéh . . .
imprison (to), tr. qaid k.; *to be —ed*, qaid sh.
impure, a. nāpāk.
in, pr. (pah) . . . **kkshé** 270-1; (*of time limit*) pas; — *your name*, dé pah nāmah bānde; — *it (therein)*, pah **kkshé**.
inclination, n. shauq m. *I have no — towards . . .*, da . . . shauq mi nah wī, . . . ḡaḡah mi nah lagī (dat.).
inconvenience, n. rabēr m.
inconvenience (to), tr. *you are —d*, rabēr derwuraséd.
incumbent, a. bā'idah (dat.).
incur (to), tr. (*expense*) *is —ed on s.t.*, pah . . . bānde . . . lagī.
indeed, ad. bé shak.
India, n. Hindostān m.; *fr.* —, da **kkshé**-a.
Indian, a. — *corn*, ghaṭ jawār m. pl., makkai f., pī'ātsah f.
indigent, a. nī'āzman.
indifference, n. bé perwā-i f.
individual, n. kas m., tan m.
indolence, n. sustī f.
indubitably, ad. béshaka.
inevitable, a. ad. zarūr.
inform (to), tr. khaber k. (acc.).
information, n. khaber m., khaberē f. pl.
informed, a. khaber, khaberdār; — *of s.t.*, . . . bānde khaber.
informer, n. mukhbir m.
ingenious, a. hunerman.
ingratitude, n. nimakḡarāmī f.
inhabitant, n. osédūnké m.; *settled* —, wuderédūnké m.

injure (to), tr. nuqṣān (&c.) rasawul (dat.); *to be —d*, khūḡédul.
injured, a. zambol.
injury, n. nuqṣān m.
injustice, n. bé insāfi f., zulm m.
inopportunist, ad. bé wakhta.
innocence, n. bé gunāhi f.
inquiry, v. enquiry.
inside¹, n. **kkshé** m.; *fr. the —*, da **kkshé**-a.
inside², ad. pah **kkshé**, nenah, da nenah; *to go —*, nenawatul; *to bring —*, nena-éstul; *fr.* —, da nenah nah.
inspect (to), tr. katul.
instance, n. miḡāl; *for —*, pah misāl.
instruct (to), (*show*) **kshowul**.
intelligence, n. hukshī-ārtī-ā f., 'aqel m.
intelligent, a. 'aqelmand, hukshī-ār.
intend (to), tr. khī-āl k. expressed by pres. indic. 194-5; impers. nī-at (gen. and dat.) with vb. 'to be'; — *to do s.t.*, . . . kawulo tah khi-āl k.; *he —ed . . .*, . . . tah nī-at yé woh, da . . . nī-at yé woh; . . . tah yé pah zṛul **kkshé** wah.
intention, n. nī-at m., khi-āl m.; *a strong —*, ḡér khi-āl.
interchange (to), intr. serah bada-lédul.
intercourse, n. rāshah dersah f.
interest, n. sūd m.; *if — accrues*, keh sūd lagī.
interested, a. (*self-seeking*), ḡharaz-man.
interesting, a. da mazē.
interview, n. mulāqāt m.
intimacy, n. āshnā-i f.
into, pr. pah . . . **kkshé**.

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intoxicated, a. nashawré.
intoxication, n. nashah f.
involved, a. nakshhaté; *to be* — in
 . . . , pah . . . bānde lagédul.
iron, n. uspanah f.; — *slag*, uspan-
 kheṛé m.
is, pres. vb. 'to be' dé m.; dah f.
island, n. [āpū m.
issue (to), tr. *to be* —ed (of an order),
 jāri sh.
itch, n. khāriksht m.
item, n. (in ledger), raqam m.
it is, dé m. dah f.; not expressed,
 112, 148.
its, pron. yé, é.

jackal, n. giḍar m.
jean, n. jīm m.
jingling, n. shṛang m.
job, n. kār m.
join (to), tr. joṛawul.
joke, n. ṭoqah f.; (*trick*) chal m.
journey, n. safer m.; *one day's* —,
 mazal m.
Jove, interj. by —, yèrah! yerah!
 khudāgo!
jump, n. ṭop m.
jump (to), intr. ṭop wahul, ṭopūnah
 wahul, — (*down*), dangul (tr.
 conj.).
juncture, n. *at this* —, pah dé
 mandz kshé.
jungle, n. dzangal m.
just, a. (pious) dīndār, šāliḥ.
just, ad. (now) us; *only* — now, kho
 us; (*exactly*) hum with demons.
 — as, likah chéḥ . . .
justice, n. inšāf m., rāstī f.

keep (to), tr. lirul, sāṭul; — o.s. fr.
 . . . , dzān sāṭul (abl.); — s.o.
 in order, tingawul.

intr. — fit, raghédul; — *doing*
 s.t., expressed by bah with im-
 perf., 224, 3.
keeping, n. sāṭūn m.
key, n. kunjī-ānah f.
kill (to), tr. maṛ k., wazhlul; wahul.
kind, n. qisem m., rang m.; *of*
what — ? tserangah (tsangah ?)
of what different — s ? kum kum
 qisem ? *of this* —, dāse; *of*
every —, her rang.
kind, a. mērbān; *to be* — to s.o.,
 . . . bānde mērbānī k.
kindness, n. mērbānī f., mērbāngī
 f., iḥsān m.; *to show* — to s.o.,
 . . . bānde mērbānī k.
kingfisher, n. zérwarakh m.
kiss, n. kshkul m.
kiss (to), tr. kshkulawul.
kit, n. asbāb m.
kitten, n. pshogah f.
knife, n. chāqū m.; *long* —, chārah
 f.; *shorter* —, chaṛūkai f.
know (to), tr. (recognize) pézhandul;
 impersonally with mālūm and
 vb. 'to be'; *I know s.t.*, . . .
 mātah mālūm (mālūmah) dé
 (dah); — *how to*, understand
 po-édul; *to let s.o.* —, khaber
 k. (acc.) khaber léḡul (dat.).
 intr. *become aware*, khaber sh.;
I — how to sew, gandul dzmā
 zdah dī.
knowingness, n. hukshi-ārtī-ā f.
known, a. mālūm, mālūmah, 58.

laboriously, ad. mushiqat serah,
 mēnat serah.
labour, n. kār m., mazdūrī f.; (*pains*)
 mushiqat m. mēnat m.; (*forced*
 —) bēḡār m.

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labour (to), intr. khwārī k.
labourer, n. (*hired*) mazdūr m.;
 (*impressed* —) bégār m.
lack (to), tr. *it is* —ing, nishtah.
lad, n. dzawān m.
ladder, n. anderpāyah f.
laid waste, a. wīrān.
lakh, n. lak m.
lamb, n. gaḍūrē m.
lame, a. guḍ.
lament (to), intr. zharūl (tr. conj.);
 gham k.
lamp, n. (*candle*-) bātai f.
land, n. zmakah f. (*fief*) jāgīr m.;
 (*religious bequest*), sérāi f.
landholder, n. zamīndār m.
language, n. zhibah f.; (*abusive*)
 kanzilē f. pl., zī-erē f. pl.
large, a. lo-é, ghat; *a* — *supply of*, dēr.
last, a. (*past*) tér; *for the* — (*six*
years), da (shpago kālo) nah,
 (shpag kāla) 'rāse; — *night*,
 bēga; — *year*, parosakāl;
 (*year*) *before* —, wurm (kāl);
to the —, ter ākhira pore.
lastly, ad. wurusto.
late, a. wurusto, nāwakht.
lateness, n. nāwakhtī f.
later, ad. pas, wurusto.
laugh (to), intr. khandūl (tr. conj.);
 — *at s.o.*, . . . pore khandūl.
lawsuit, n. muqadamah f.
lay (to), tr. kkhshéḡdūl; — *eggs*, hā
 āchawul.
laziness, n. sustī f.
lazy, a. sust.
lead, n. sikkah f.
lead (to), tr. — *away*, bothūl, bēwul;
 — *to* (rā-, der-, wer-) -wustūl.
leap, n. ṭop m.
leap (to), intr. ṭop wahūl.
learn (to), tr. zdah k.; (*hear*) auw-

rédūl; (*become aware of*) khaber
 sh.
learned, a. — *man*, hakīm m.
learnt, a. — *by*, zdah (gen.).
least, a. *at the* —, keh luḡ wī.
leave, n. chuṭī f., ruṣkhat m.
leave (to), tr. (rā-)préḡdūl, pré-
 kshodūl; — *alone*, hum hase
 préḡdūl; — *s.o. in the lurch*,
 lās ākhistūl (abl.).
 intr. (*set out*) rāwānédūl.
Lee Metford, n. owwah ḡazé m.
left¹, a. (*not right*), kīn, gas.
left², p.p. pāté; *to be* — *behind*,
 pāté sh. (kéḡdūl),
leisure, n. furṣat m.; *at* — *for* . . . ,
 wuzḡār (dat.).
length, n. ūḡdwālé m.
less, a. kam; — *than* (*of time*), kam
 wakht (abl.).
lesson, n. sabaq m.
lest, conj. chéh . . . nah.
let (to), tr. préḡdūl; *with imper.*
force, 186; — *it be*, wī de;
 — *it never happen that* . . . , dāse
 chere nah wī chéh . . .
let go (to), tr. préḡdūl, prékshodūl.
let know (to), tr. khaber k. (acc.),
 khaber léḡūl (dat.).
let off (to), tr. préḡdūl.
letter, n. khaṭ m., lipāpah f., chītai
 f.; — *s*, khaṭ maṭ, chītai mītai.
level, a. sam, berāber; *to get* — *with*
s.o., ter . . . badal ākhistūl.
levelness, n. samwālé m.
liar, n. deroghzhān m., deroghgo-é.
liberality, n. sakhāwat m.
liberated, a. khalāṣ, āzād; — *fr.*,
 do. (abl.).
lick (to), tr. tsatūl.
lid, n. serpoksh m.
lie, n. derogh m.

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lie (to), intr. tsamlāstul; *to cause s.o.*
— *down*, tsamlawul; — *in wait*
for s.o., lār yé . . . nīwul (dat.).

life, n. dzān m., zhwandūn m.;
— *time*, 'umer m.; *future* —,
ākhirat m.; *all o's* —, ʔol 'umer;
never in o's —, pah 'umer k^{ks}hē
nah.

lifetime, n. 'umer m.

lift (to), tr. khēzhawul, āskawul,
ūchatawul.

lightning, n. barq m.

like (to), tr. mīnah k. (dat.); *I should*
— *to . . .*, zṛuḥ mi ghwaṛi chēh
. . . , khwakshah mi dah chēh . . .

like, pr. ad. — *this*, dāse, daghahse;
— *that*, hase, haghahse; — *like*,
ghwunde; *what . . . like?* tser-
angah, tsangah? *s.t. which is*
— . . . , . . . likeh chēh wī.

likeness, n. (*simile*) miṣāl m.

liking, n. mīnah f., shauq m.

limit, n. ḥad m.

line, n. lik m. (*of entrenchment*) mor-
chah f.

liquorice, n. khwagah walah f.

listen to (to), tr. (*hear*) auwrédul.

little, a. wuṛ, woṛ, weṛūkē, weṛkotē,
kach; (*of quantity*) kam.
pron. *a* —, luḡ.
ad. *a* —, luḡ, zerah, luḡkūṭi, lakūti,
luḡ gwunde, luḡ shān(té).

live (to), intr. (*dwell*) osédul.

load, n. bār m.

load (to), tr. (*beast of burden*) bār
āchawul pah . . . ; (*rifle*) ḍaka-
wul.
intr. (*set out*) léḡḍul (tr. conj.).

load bearing, a. bārka^{ks}h.

loan, n. qareḡ m.

located, a. muqarer.

lock, n. qulef m.; (*of a gun*) chāp m.

lock (to), tr. qulef āchawul (dat.).

locked, a. pah qulef bānde.

lodge (to), tr. — *a complaint*, da'wah
k.

log, n. darah f.

long¹, a. (*of time*) dēr; (*in space*)
ūḡad; (*unequalled*) béshāna.

long², ad. (*time*) da dērē mūdē nah;
how —, tso mūdah?; *ter kalah*
pore?; *how* — (*past*), kalah
rāse?; *as* — *as*, *so* — *as*, tso
chēh . . . , tso pore . . . chēh,
tsomerah chēh . . . , 304.

long (to), intr. *I* — *to . . .*, pah zṛuḥ
k^{ks}hē mi dah chēh . . . zṛuḥ mi
ghwaṛi chēh . . .

long-standing, a. da dērē mūdē.

look (to), intr. kaṭul (tr. conj.);
(*seem*) expressed by ghwunde,
290, by likah chēh . . . , 311;
— *sharp*, bīrah k., jelti k., chākh
laṛul.
— *at* (to), tr. kaṭul.
— *for* (to), tr. kaṭul.
— *out* (to), intr. kaṭul (tr. conj.);
(*take care*) pām k.; — *for s.t.*,
dzān sāṭul (abl.).

loose (to), tr. (rā-)préḡḍul.

loosen (to), tr. prānatul.

lord, n. lāṭ m.

lose (to), tr. wrukawul; tr. and intr.
(*at games*) bā-ēḷul (tr. conj.);
— *o's way*, lār térawul; — *o's*
temper, pah qaher sh.

loss, n. tāwān m.

lost, a. wruk; *to get* —, wrukédul.

lot, n. (*fate*) naṣib m.; *which* — *of*,
kum, 133; *a* —, dēr, makhluḡ;
zī-āt; *the whole* —, ʔol wārah.

love, n. mīnah f.; — *for s.o.*, . . .
bānde minah.

low, a. ʔit; (*of land*) zhawer.

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low (to), intr. ghurchédul, wuru-
chédul.

lower (to), tr. tītawul.

low-lying, a. zhawer.

loyal, a. dost; *to make s.o. — to o.s.*,
khpul k.

lucerne, n. shotal m.

luck, n. naşib m.

luckless, a. badbakht.

lust, n. shahwat m.

lying, a. prot, mlāst; (*untruthful*)
deroghzhān.

ad. pah mlāst.

mad, a. léwané.

made, a. jor; *to be — of*, jorédul (abl.).

madness, n. léwantob m.

magician, n. jādūger m.

maintaining, n. sātūn m.

maize, n. jawār, ghaṭ jawār m. pl.,
makkaī f., pī-ātsah f. (*Afridi*).

make (to), tr. kerul, kawul; (*con-*
struct) jorawul, sāzawul; (*by*
sewing) gandul; — (*stand, &c.*)
(wuder)awul, 160-6; — *haste*,
chākh lārul; — *water-channel*,
wālah rāwustul; — *bridge*, pul
terul; — *request*, 'arez wai-ul;
— *it up with s.o.*, ... serah
pakhulah sh.; *to be made (of*
order), jāri sh.; *to be made good*
(loss), pūrah sh.; *I have made*
profit out of it, tré gaṭah mi
wushwah; — *s.t. of s.t.*, jorawul
(acc., abl.).

— **fast** (to), tr. terul, lagawul; —
s.t. to s.t., pore lagawul.

— **up** (to), tr. *whenever accounts are*
made up, pah kumah wradz chéh
hīşab wushī (kégi).

maker, n. jorawūnké m.

malice, n. kinah f.; — *towards s.o.*,

... serah kinah; *bearing —*,
kinawer.

malicious, a. kīnanāk, kīnawer.

man, n. seré m.; *three men*, dré
kasa; *this man*, haghul; *armed*
man, mlāter; *men (mankind)*,
banyadam m. pl.; (*force of men?*)
maté m.

manifest, a. tsergand, kshkārāh;
— *to, do. (dat.)*.

mankind, n. khalq m. pl., banyadam
m. pl., 'ālam m. pl.

manliness, n. seritob m.

manner, n. shān m.; *in this —*, pah
dé shān, dāse.

manners (good), n. adab m.

mansion, n. kor m.

manure, n. serah f.

manure (to), tr. serah werk. (dat.).

many, a. pron. dēr, zī-āt; *how —*
of us? dzamūng tso kasa? —
more, nor dēr.

march, n. kūch m.; (*one day's —*)
mazal m.

mare, n. āspah f.

margin, n. ghārāh f., tsélmah f.,
tsandah f.

mark, n. lik m.; (*target*) nakshah f.

markhor, n. psul m.

marksman, n. topchī m.

marriage, n. wādūh m.

marry (to), tr. wādūh k.; *to be*
married, wādūh sh.; *are you*
married? wādūh dé shtah?

martin, n. totakerké m.

martini, n. gora-iz m.

'masjid', n. jamā'at m.

master, n. khāwind m.

match, n. palitah f.

matchlock, n. bandūkh m., palita-
dār m.

matter, n. māmclah f., khaberah f.,

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- bāb** m.; *no* — / *héts perwā nīstah!*; *khair!*; *what's the —?* *tseh dī?*; *a — for gratitude*, *shuker* m.
- may**, defect. vb. expressed by subj.; in indirect imperatives, 196; in salutations, &c., 186-8.
- maund**, n. *man* m.
- me**, pron., acc. *mā*, form. *mā*, dat. *mātah*, *mālah*, *lālah* (for *rālah?*); *mi*; *often rendered by rā, q.v.*
- meadow**, n. *wersho* f.
- mean** (to), intr. *what do you —?* *tseh maṭlab dé dé?*; *what does this —?* *dā tsangah khaberah dah chéh . . .?*
- meaning**, n. *maṭlab* m.
- means**, n. *wasilah* f.; (*wealth*) *daulat* m.; *of* —, *dunyādār*; *by* — *of*, *pah*, *pah . . , serah*.
- meantime**, n. *in the —*, *pah dé mandz kṣhé*.
- meanwhile**, ad. *pah dé mandz kṣhé*.
- meat**, n. *ghwakshah* f.
- medicine**, n. *dārū* m. pl.
- meet** (to), tr. *péṣh* sh. (dat.), . . . *serah līdūl*.
- meeting**, n. (*assembly*), *majlis* m.
- melon**, n. (*water —*) *hindū-ānah* f.
- memory**, n. *yād* m.
- mend** (to), tr. *pah . . , maramat* k. (or with acc.).
- mention** (to), tr. *yādawul*; (*say*) *wai-ūl*; *to be —ed*, *yādedūl*.
- merely**, ad. *tash* (*tush*), *faqaṭ*, *shīrf*, *khālī*; *we are — taking a stroll*. *hum hase gerzū*.
- mess-mate**, n. *hāndīwāl* m.
- mew** (to), intr. *méwédūl*, *mī-ū mī-ū* k.
- midday**, n. *māspékshīn* m., *gher-inah* f.
- middle**, n. *mandz* m.; *in the — of the day*, *da ghermē*.
- midnight**, n. *māskhotan* m., *nīmah shpah* f.
- mighty**, a. *zorāwer*.
- migration**, n. *kūch* m.
- mild**, a. *past*; *to talk —ly to s.o.*, . . . *serah pastē khaberē* k.
- milk**, n. *pā-ē* f. pl., *shaudūh* m. pl.
- mind**, n. *zrūh* m.; *to bring to —*, *yādawul*; *to set s.o.'s — at rest*, *dilāsah* k. (dat.).
- mine**, a. pron. *dzmā*; (enclitic) *mi*; (in comparisons), 68.
- minus**, ad. *kam*, 78.
- minute**, n. *minat* m., *dam* m.
- mire**, n. *khatah* f. sg. or pl. -ē.
- mischief**, n. (*harm*) *nuqsān* m.; (*disturbance*) *pisād* m.
- mischief-making**, a. *sherārati*.
- miserable**, a. *khwār*.
- misfortune**, n. *badbakhṭī* f.
- mislay** (to), tr. *wrukawul*.
- miss** (to), tr. (*in shooting*) *khaṭā* k.; *to be —ed*, *khaṭā sh*.
- mistake**, n. *khaṭā* f., *ghalaṭ* m.; *to make a —*, *ghalaṭēdūl*.
- mistaken**, a. *to be —*, *ghalaṭēdūl*.
- mixed up**, a. *gaḍ waḍ*.
- moan**, n. *zgérwē* m.
- modest**, a. *to be —*, *shermédūl*.
- modesty**, n. *sherm* m., *hai-ā* f.
- moisture**, n. *zī-em* m.
- moment**, n. *wakht* m., *dam* m.; (*point of time*) *sā'at* m.; *at the —*, *us dasṭī*.
- money**, n. *rūpai-ē* f. pl., *paisē* f. pl., *duni-ā* f.
- mongoose**, n. *nolē* m.
- month**, n. *mé-āsht* f.; — *by —*, *mé-āsht mé-āsht pase*.
- more**, a. *zī-āt*; in comparisons, 66-

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- 70**; *anything* —, nor tseh pl.; *nothing* —, nor héts . . . nah pl.; *one* —, bŭl yau, yau bŭl; *for* — *than an hour*, yau ganṭah pore; — (= *the rest*) nor pl. ad. *once*, bé-ā.
- moreover**, ad. nor.
- morning**, n. saḥer m.
- morsel** (of food), n. nwerai f.
- mortgage** (to), tr. gāṇah k.; *to be* —d, gāṇah sh.
- mosque**, n. jamā'at m.
- most**, a. (*la plupart de . . .*) akser; *for the* — *part*, ghālaban; *at the* —, keh dēr wī.
- mother**, n. mor f.
- motion**, n. *to set in* —, chalawul.
- mountain**, n. ghar m.
- mouse**, n. muḡah f., maḡakūrē m.
- mouthful**, n. nwerai f.
- move**, n. kūch m.; *on the* —, rawān.
- move** (to), tr. chalawul; *he had* —d *his household there*, haltah kaḡah yé keṛē dah.
intr. khwadzédŭl, chalédŭl.
- movement**, n. *to be in* —, chalédŭl.
- moving**, a. rawān.
- much**, a. pron. zī-āt, dēr; *how* —? tsomerah?; *quantus . . . tantus*, tsomerah . . . domerah; *too* —, zī-āt; *not* —, dēr tseh . . . nah; *thus* —, domerah.
ad. dēr; — *pleased*, dēr khush-hālah.
- mud**, n. khaṭah f. sg. or pl. -ē.
- mulberry**, n. tūt; (*large kind*) shahtūt m.
- mule**, n. qacherah f.
- mushroom**, n. kharērai f.
- musician**, n. ḡum. m.
- musketeer**, n. barqandāz m.
- must**, defect. vb. rendered by subj.; expressing necessity, obligation, &c., 93 c.p.; expressing supposition rendered by subj. or fut. **218, 237.**
- mustard**, n. shersham m. pl.
- mutineer**, n. yāghī m.
- mutiny**, n. ghader m.
- mutually**, ad. serah.
- my**, a. pron. dzmā; (enclitic) mī; — *own*, khpuḷ.
- myself**, pron., nom. pakhpulah, obl. cases dzān, khpuḷ dzān.
- nail**, n. mékh m.
- name**, n. nŭm; nāmah *in the phrase* pah nāmah bānde, *in the* —, or *agt. the* —, *of s.o.*; *good* —, néknāmī f.
- nape**, n. (*of neck*) ormég m.
- narrow**, a. tang.
- nature**, n. ṭab'ah f. (*disposition*) kho-é m.
- near**, pr. nizhdé, po. (dat.); (*apud*) tsakhah, po.
ad. nizhdé.
- necessary**, a. — *to*, pakār (gen.), bā'idah (dat.), zarūr; — *to*, — *for (winter)*, da (zhimī) dapārah pakār.
- necessity**, n. ḡajat m., zarūrat m.
- neck**, n. ghārah f., griwah f.
- need**, n. ḡajat m., zarūrat m.; *I have no* — *of anything*, mātāh ḡajat nīstah; *in* — *of*, ḡajatmand (gen.); *in time of* —, pah sakhtai kksḥé.
- neglected**, a. khushé.
- neither**, conj. nah, hum . . . nah; — . . . *nor*, nah . . . (o) nah.
- nephew**, n. (*brother's son*) werārūh m.
- nest**, n. jālah f.
- never**, ad. chere . . . nah; héchere

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... nah; — *in o.'s life*, pah
'umer k^{ksh}é ... nah.
nevertheless, ad. serah da dé, kho.
new, a. niwé.
news, n. khaber m., (*miscellaneous*)
khaberè maberè f. pl.
news-bearer, n. mukhbir m.
next, a. (*of time*) makhé.
niggardly, a. tálétsat.
night, n. shpah f.
night-blind, a. shamkor.
nine, num. nahah.
nineteen, num. nūnas (nūlas).
ninety, num. niwé, atī-ā las.
nipple-gun, n. patākhdār m.
no, ad. nah; — *other but* ... , bé
... bұл nah; — *other*, bұл hét-
sok nah; — *others*, nor hét-sok
... nah.
noble, n. amir m.
nobody, pron. tsok ... nah.
noise, n. zwag m., onomatopoeic
words in Pa. 338-9.
nolens volens, ad. bé ikhtī-ār, khā-
makhāh.
nonchalance, n. bé perwā-i f.
noon, n. pékshīn m.
no one, a. pron. hétsok ... nah,
tsok ... nah.
nor, conj. nah; *neither* ... —, nah
... (o) nah.
north, n. qutēb m.
nose, n. pozah f.
not, ad. ne-; nah; (*with prohibi-
tions*) mah; — *at all*, da sera
... nah, lah sera ... nah, bilkul
... nah, bekhī ... nah, haḍo
... nah.
nothing, pron. héts ... nah, tseh
... nah; shai ... nah; *it's* —,
héts shai um nedé; — *much*,
qér tseh nah; — *more*, nor héts

nah; *to come to* —, héts sh.;
for —, bé hétsa.
notorious, a. mashhūr.
nourish (to), tr. pālūl.
now, ad. us, os; *even* —, us hum;
(*only*) *just* —, kho us; *till* —,
ter osa pore, ... rāse, lā ter
osa; *how many years is it* — ?
tso kālo rāse?; (*these days*) pah
dé wradzo k^{ksh}é; — ... —
kalah ... kalah.
nowadays, ad. pah dé shpo wradzo
k^{ksh}é, nan šabā.
nowhere, ad. héchertah ... nah;
— *else*, chertah ... nah.
'**nullah**', n. khwer m.
number, n. a large — *of*, qér,
makhluq; a certain — *of*, tso.
oath, n. qasam m.; *to take an* —,
qasam khwarūl.
obedience, n. *to render* — *to*, ghā-
rah ékshawul (dat.).
obedient, a. tābīdār, fermānberdār.
obey (to), tr. manūl.
obtain (to), tr. mūdūl; *to be* —ed,
yāstédūl, paidau-édūl, milau-édūl.
obtained, a. mili-ah, milau; — *by*,
do. (dat.).
occasion, n. mauqah f., wār m.
occasionally, ad. kalah nah kalah.
occupied, a. — (*in*) lagi-ā (pah ...
k^{ksh}é).
occupy (to), tr. — (*a position*) niwul.
occur (to), intr. shwul, kédūl; *it so*
—s, dāse shī (kégt); *let it never*
— *that* ... , dāse chere nah wī
chéh ... ; a row —ed, pisād
shewé woh; a noise —ed, zwag
portah shūh; *whenever it* —s
to you, her kalah chéh dé khī-āl
wushī.

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o'clock, ad. bajah f. ; at 6 —, pah shpag bajè.
of, pr. da with form. ; expressing gen., 29-35 ; — *o.s.*, pakhpulah ; — (*fr. among*) dzinah, dzine po.
off, ad. (*distant*) lire ; to go —, lārūl ; be — ! lārshah ! ; come let us be —, rādzai chéh dzū.
offended, a. khapah, maror (marawer) ; — with, do. (abl. or serah).
office, n. ser-rishtah f. ; — room, ٢٢٢, dafter.
officer, n. (*British* —) šāhib ; āfsar, (*native* —) serdār m.
often, ad. dēr dzela.
oh¹, interj. o ! wah wah ! a-e !
oh², ad. — *he's dead*, aghuḥ kho maṛ dé.
oil, n. tél m. pl.
old, a. (*aged, worn out*) zor ; (*former*) pakhwāné ; (*of long standing*) da dèrè müdè ; *you are older*, stā 'umer zī-āt dé ; — *man*, spingiré m.
on¹, a. (*ready*) hāzīr, *who's — for this job ?* da dé kār dapārah tsok hāzīr dé ?
on², pr. pah . . . bānde, pah ber ; (*towards*) serah ; *hard — s.o.*, . . . serah sakht ; (*of place*) tah ; — *the (North)*, (quṭeb) tah ; — *the right*, kshī lās tah ; (*of dates*) pah ; — *the 26th*, pah shpag wishtem.
once, ad. — *more*, bé-ā ; at —, dastī, us, joṛ, zur.
one, num. yau ; — *or two*, yau dwah. pron. yau, 126 ; *the — who*, kum chéh, kum yau chéh ; — *another*, yau būl, ad. serah ; *the —* . . .

the other, yau . . . būl ; (= Fr. *on*) seré, khalq ; — *'s heart*, da serī zṛuḥ.
oneself, ad. (*suā sponte*) pakhpulah ; obl. cases dzān, khpul dzān.
only, ad. bas, šīrf, faqaṭ, khālī ; — *this*, hum dā ; *if —* ! kāshke . . . !
oorial, n. mag m.
open (to), tr. prānatul, (*the door*) lire k.
opportunity, n. furṣat m.
opposite, ad. makhāmakh, pah makh kkshe, rūbartī (dat.).
option, n. ikhtī-ār m. ; *without —*, bé ikhtī-ār.
or, conj. yā, keh (in questions) ; *either . . . —*, yā . . . (o) yā ; *whether . . . —*, keh . . . keh (yā keh, o keh) ; *one — two*, yau dwah ; *have you — not ?* . . . dé dī keh nedī ?
orchard, n. bostān m.
order, n. ḥukem m., fermān m. ; *the — was made*, ḥukem jāri shuḥ ; *by your —s*, da tā pah ḥukem serah ; *to give —s that . . .*, ḥukem k. chéh . . . ; *to keep s.o. in —*, tūngawul ; *in — that . . .*, chéh . . . , dapārah da dé chéh . . .
order (to), tr. ḥukem werk. (dat.).
organize (to), tr. joṛawul. .
origin, n. aṣal m.
orphan, n. yatīm m.
other, a. pron. būl, nor pl. ; —s, nor tsok, khalq ; *no —*, nor hétsok . . . nah ; *one . . . the —*, yau . . . būl ; *one an —*, yau būl, ad. serah ; *some . . . —s*, tsok . . . tsok, dzine . . . dzine ; *the — day*, būlah wradz ; *in — respects*, nor.

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- otherwise**, ad. nor.
- ought**, defect. vb. munāsib dī (dat.),
bā-īdah dī (dat.), in deliberative
questions, 196.
- our**, pron. dzamūng; (enclitic) um.
- ourselves**, pron., nom. pakhpulah;
obl. dzān, khpuł dzān.
- out**, ad. bāher; — *of*, do. abl., 49-
53 b; *out of it*, tré; — *of (laziness)*,
da sustai pah sabab serah.
- outbreak**, n. pisād m.
- outside**, pr. bāher, po. (abl.).
ad. bāher; (*out of doors*) werchīne.
- oven**, n. tanūr m., 'the fairies' —,
da pēri-āno tanūr.
- over**, pr. pās; (*across, beyond*) pore
po.; — *it*, pré dapāsa; *it's all*
—, wushuh.
- overtake** (to), tr. . . . serah rasédul;
. . . pase rasédul; (*befall*) pah
. . . shwul.
- overturn** (to), tr. āwerul, āwukshul.
- owe** (to), tr. *he —s me* . . . dzmā
. . . werbānde dī.
- own**, a. khpuł, 93.
- own** (to), tr. (*possess*) lirul.
- pace**, n. (*step*) qadam m.; *their —*
was rapid, qadam yé tund woh;
at a walking —, pah qadam.
- package**, n. gāṭelai f., pēt m.
- packet**, n. (*small*) gāṭah f.
- padlock**, n. qulef m.
- 'pagari'**, n. paṭké m.
- pain**, n. randz m., 'azāb m.; *in —*,
derdman.
- pained**, a. derdman.
- pains**, n. khwāri f., mushiqat m.; *to*
take — with s.o., . . . serah
khwāri k.; *to take — with s.t.*,
. . . serah kūshish k.
- pair**, n. joṛah f., juft m.; — *of oxen*,
qulbah f., jagh m.; *one of a —*,
jot m.
- pap**, n. shīrah f., ūgerah f.
- paper**, n. kāghaz m.; —s, kāgha-
zūnah.
- parable**, n. miṣāl m.
- parade**, n. parét m.
- paradise**, n. jināt m.
- parcel**, n. (*small*) gāṭah f.
- pardon**, n. māfi (mu'āfi) f.
- pardon** (to), tr. mu'āf k., bakhkshul
acc. dat.
- pardoned**, a. mu'āf.
- parents**, n. plār mor.
- parrot**, n. totā m.
- part**, n. ḥiṣṣah f.; *a certain — of*,
tso a.; *for the most —*, ghālaban.
- partiality**, n. ṭarafdāri f.
- particularly**, ad. dēr; expressed by
reduplicated adj., 64 and fn.
- partisan**, n. ṭarafdār m.
- partisanship**, n. ṭarafdāri f.
- party**, n. *which — of . . . ?* kum?
133.
- Pashtu**, n. pukshutū f.; *to talk —*,
pukshutū wai-ul.
- pass**, n. darah f.
- pass** (to), tr. (*time*) térawul.
intr. (*place*) pore watul; — *through*,
pah . . . kkshe téredul; (*of time*)
téredul, shwul, pūrah sh.
- passed**, a. tér.
- past**, pr. $\frac{1}{4}$ — 12 o'clock, pā-o bānde
dolas bajè; *to go — the door*,
pah wer bānde téredul.
- pasture**, n. wersho f.
- patch**, n. ṭoṭah f.
- patch** (to), tr. ṭoṭah gandul (dat.).
- path**, n. lār f.; *skirting —*, tsélmah
(tsandah) lār; *narrow —*, tsarah
lār.
- Pathan**, n. Pukshutū m.

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patience, n. šaber m.
patient, a. šabernāk.
pattern, n. namūnah f.
pawn (to), tr. gāṇah k.; *to be* — *ed*, gāṇah sh.
pay, n. tankhāh m., mazdūrī f., haq m.
pay (to), tr. rāk., derk. werk. acc. dat.; adā k. acc. dat.; — *up a fine*, nāghah dākhilawul; — *attention to s.o.*, ghwaḡ nīwul (dat.); — *a call (visit, respects, &c.)*, da mulāqāt dapārah rāgh-lul.
payment, n. adā f., (*money*) paisé f. pl.
peace, n. (*security*) aman m.
peacock, n. mor m.
peasant, n. daiqān m.
peasant farmer, n. zamīndār m.
peg, n. mogé m.
pen, n. (*sheep* —) shpol m.
penknife, n. chāqū m.
pension, n. muwājib m., waḡīfah f.
pensioner, n. waḡīfahkhor m.
people, n. (*in general*) 'ālam, khalq m. pl.; serī m. pl.; (*bad*) —, (bad)ān, 63; *big* —, arbābān; *village* —, kiliwāl; as pron. khalq pl., seré m. sg.; *we* — (= *we*), dzamūng khalq.
pepper, n. mirch f.; *red* —, sramrach f.
per, pr. pase po.; 5 annas — *man*, serī pase pīndzah ānè.
perfectly, ad. bilkul, kshēh; — *well*, jak joḡ; — *black*, tak toḡ.
perfidy, n. ghader m.
perforce, ad. khāmakhāh.
perfume, n. bo m.
perhaps, ad. gunde, shai-ad, gaṇah, gaṇe.

period, n. a — *of many years*, dēr kālūnah.
permanent, a. pā-édār.
permission, n. ruṣkhat m.
perpetually, ad. shāmudām, tal.
person, n. seré m., kas m., tan m.
perspiration, n. khwulah f. sg. or pl. -è.
petition, n. 'araz m., derkhāst m.; (*written*) 'arḡ f.
photograph, n. tsérāh f.; *to take s.o.'s* —, da . . . tsérāh kshkul.
pick out (to), tr. īstul.
pick up (to), tr. ūchatawul, āskawul.
piebald, a. brag.
piece, n. (*of cloth*) tān m.
pig, n. serkūzé m., dzanāwer m.
pigeon, n. kautar m., kamtar m.
pillar, n. stan f.
pious, a. dīndār, šāliḡ.
pipe (tobacco), n. chīlam m.
pistol, n. tamānchah f., tamāchah f.
pitch (to), tr. (*tent, camp*) nīwul.
pitchfork, n. dréghākshé m., dré-kshākshé m.
place, n. dzā-é m.
place (to), tr. kshéḡdul; ēkshawul.
plague, n. wabā m.
plain, n. samah f.; *the plains*, ditto.
plan, n. tajwīz m.
plank, n. takhtah f.
plant, n. būté m.
plant (to), tr. karul.
plate, n. tālé m.
play (to), intr. lobè k.; — *straight*, da īmāndārai kār k.
player, n. (*and musician*) dum m.
please (to), tr. *this* — *s me*, dā dzmā khwaksh dé.
pleased, a. khushḡāl; — *with*, do. abl. or serah; — *at*, do. bānde.

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pleasing, a. khwaksh; — *to*, do.
gen.

pledge, n. gānah f.

plenty, n. dēr a.; *that's* —, dome-
rah dēr dé; — *of time for* . . . ,
da . . . dēr wakht.

plough (to), tr. yéwé k.; *to be* —ed,
yéwé sh.; — *and sow*, karul.

ploughshare, n. pul. m., pālah f.

pluck (to), tr. — *up*, istul, kshkul.

plunder, n. lūt m.

plunder (to), tr. (*person*), shūkawul;
(*convoy*) wahul.

plus, conj. bānde, 78.

pocket, n. jéb m.

point, n. (*limit*) had m.; *up to this*
—, ter dé hada pore; *he is on*
the — *of arriving*, rāghé; *on*
the — *of* . . . , expressed by
imperf., 224.

point (to), tr. — *out*, kshowul.

poison, n. zahir m. pl.

pole, n. balai f.

police, n. polis m.

police post, n. tānah f.

polite, a. adabnāk.

politeness, n. adab m.

polo, n. chaugān m.

pond, n. dand m.

poor, a. gherib; (*miserable*) khwār;
the —, gheribān.

poppy, n. sūrgul m.

populated, a. ābād.

porch, n. mandau m.

portion, n. ḥiṣṣah f.

portrait, n. tsérah f.

position, n. *in a sitting* —, pah
nāst(ah) ad.; *nāst* a.; *in a lying*
—, pah mlāst ad.; *mlāst* a.;
in a standing —, wulār a.

possess (to), tr. lirul.

post, n. (*guard*) tsaukai f.; (*for*

letters) dāk m.; *police* —, tānah
f.; — *as sepoy*, sipālīgīrat m.

post (to), tr. (*a letter*) dāk kshé
āchawul; (*picked*) lagawul.

posted, a. (*of troops*) muqarar.

post office, n. dākkhānah f.

pot, n. (*earthen*) hāndai f.

pouchbelt, n. kamerkīсах f.

pour (to), tr. toyawul.

powder, n. dārū m. pl.

powder (to), tr. orawul.

power, n. was m., fāqat m., tawān
m., zor m.; (*option*) ikhtī-ār m.;
it is not in my — *to*, was (&c.)
mi nishtah chéch . . . ; *without*
— (*to choose*), bé ikhtī-ār.

powerful, a. zorāwer.

powerless, a. bé ikhtī-ār.

practise (to), tr. kerul, kawul; *to*
be —d, shwul; *to* — *tyranny*
(*violence*) *towards* . . . , . . . serah
zor (zulm) k.; *great injustice*
has been —d *on him*, lo-é zulm
pé wushuh.

prayer, n. du'ā f., (n)mündz m.;
midday —, māspékshīn; *after-*
noon —, māzdiger; *evening* —,
mākshām; *midnight* —, mās-
khotan m.

prefer (to), tr. *I* — *this road*, dā lār
dzmā khwakshah dah; *which-*
ever you —, kum chéch dé
* khwaksh wī.

pregnant, a. blārbah.

preparation, n. tai-ārī f.

present, n. pékshkaksh m.; (*to in-*
ferior) bakhkshiksh; *up to the*
—, ter osa pore; *at* —, us.

present, a. maujūd, ḥāzīr; *at the*
— *moment*, us hum; *to be* —,
ḥāzīrédul.

present (to), tr. bakhkshul (acc. dat.).

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presently, ad. *lūg sā'at pas.*
preserve (to), tr. *sātul*; *to — o.s. fr.*
s.t., dzān sātul (abl.).
pressure, n. *zor m.*; *to bring — to*
bear on s.o., . . . serah zor k.
prevail (to), intr. *ghālib sh.*; — *over,*
pah . . . ghālib sh.
prevent (to), tr. *man'ah k.*
previously, ad. *pakhwā, wuṛumbe.*
price, n. *qīmat m., bai'ah f.*; *what*
— ? tso bai'ah, tso rūpai-è? at
what — ? pah tso ?; what is the
— of ?, pah tso khertsédul ?
pride, n. *kiber m.*
printed, a. *chāp.*
prison, n. *ḥawālāt; zindān m.*
prisoner, n. *qaidī m., bandī m.*; *to*
take s.o. —, bandī ākhistul.
probably, ad. *uméd dé chéh . . .;*
rendered by fut. in interrogative
assumptions, 218, 4.
proceed (to), intr. *chalédul.*
procrastinate (to), intr. *nan šabā k.*
produce, n. *paidāwār m.*
profit, n. *gaṭah f.*; (*interest*) *sūd*
m.; *without thought of —, bé*
ṭamah.
profitable, a. *sūdman.*
promotion, n. (*advancement*) *taraqī*
f.; (*rank*) *'uhdah f.*
prone, a. *mlāst, prot.*
proper, a. *munāsib, sazāwār.*
property, n. (*hearth and home*) *kor*
m.; (*cattle, &c.*) *māl m.*; (*land*)
zmakah f.; (*riches*) *duni-ā f.*;
daulat m.
prospect, n. *there is no — of, uméd*
nedé chéh . . .
prosper (to), tr. *ābād k.*
intr. ābād, khair, sh.
prosperity, n. *to establish o's —,*
khpuḷ kor ābād k.

protect (to), tr. *sātul, pālul.*
protection, n. *amān m.*
prove (to), tr. *if it be — d that*
. . . , keh gābitah shwah
chéh . . .
proved, a. *gābit*; — *agtl. s.o., . . .*
bānde gābit.
pull (to), tr. (*wu*) *kshkul*; (*towards*
o.s.) *rākshkul, rākāgūl*; — *up,*
istul.
pulse, n. (*food*) *mai-è f. pl.*
punishment, n. *sazā f.*
'punkah', n. *pakah f.*
purchase (to), tr. *pah bai'ah ākhistul.*
purchaser, n. *kharidār m.*
purpose, n. *nī-at m., khī-al m.*; *for*
what — ? tselah ?
purposeless, a. *bé derak(a).*
pursuit, n. *in — of, pase po.*
push, n. *ṭél m.*
push (to), tr. *ṭél wahul.*
put (to), tr. *ékshawul, kkshégdul*;
(with idea of motion) āchawul;
— to flight, takshkawul; — *in,*
nana-éstul; — *right again, bé-ā*
joṛawul; — *o.s. to trouble, dzān*
wazhlul.
— **down** (to), tr. *kkshégdul, kkshé-*
kshodul; (*throw*) *ghwurzawul*;
— (*riot, &c.*) *lānde k., man'ah k.*
— **on** (to), tr. *āghostul (clothes)*; *to*
make s.o. — (clothes), āghwun-
dawul; — (*the head*), *pah (ser)*
k.; (*fix*) *pah . . . lagawul.*

quail, n. *nmeraz f.*
quake (to), intr. *rapédul.*
quantity, n. *qader*; *this —, dom-*
erah; *what — ? tsomerah ?;*
three times the —, yau pah dré.

- quarrel, n. jagerah f.; — *maker*, jagerah kawūnké m.
- quarrel (to), intr. jagerah k. jangédul.
- quarter, n. pā-o m.; *one* —, tsaloramah hiṣṣah; (*direction*) taraf m., khwā f., lor m.
- quartet, n. a —, yau tsalor.
- question, n. puksh̄tunah, tapos; *without* —, bé pursa.
- quick, a. téz, tund.
- quickly, ad. zur.
- quickness, n. zurtī-ā f.
- quicksand, n. ghalah shigah f.
- quick-tempered, a. tundkho-ć.
- quiet, a. qalār.
- quietly, ad. wro, pah qalārah.
- quilt, n. brastan f.
- quite, ad. bilkul, ksheh; — *well*, jak joṛ; — *black*, tak toṛ; *it is* — *different*, dēr farakh dé; (*extremely*) dēr.
- race, n. (*origin*) aṣal m.; *to run a* —, pah bāzai zghalédul.
- radically, ad. da wékha.
- radish, n. mūlai f.
- raft, n. jālah f.
- rafter, n. tīr m., balai f.; (*main* —) shāhtīr m.
- raid (to), tr. wahul.
- raider, n. dāramār m.
- raiding party, n. dārah f.
- rain, n. bārān m.; *falls of* —, bārānūnah; *continuous* —, jaṛai f.
- rain (to), impers. *it* — *s a great deal*, bārān dēr kégi; *it* — *s every day*, herah wradz bārān werégi.
- rainbow, n. zī-érah zerghūnah f., da būdai tāl m.
- rainfall, n. bārān m.
- raise (to), tr. khézhawul, āskawul, ūchatawul.
- raisin, n. manaqah f.
- ram, n. maḡ m., guḍ m.
- 'Ramazan', n. rozah f.
- rank, n. derjah f., 'uhdah f.
- rapid, a. tund, giṛandé.
- rascally, a. serkūz.
- rat, n. maḡak m., muḡah f. (magah m.).
- rate, n. (*tariff*) nerikh m.; (*pace*) qadam m.; *at any* —, ad. kho, joṛ.
- rather, ad. *yes* — (*of course*), o keh nah.
- ravine, n. khwer m.
- reach (to), intr. (*arrive*) rasédul (rā-, der-, wer-); — *a place*, . . . pore rasédul.
- read (to), tr. lwustul; *to cause to be read*, lwulawul.
- ready, a. tai-ār; (*present*) hāzīr.
- reading, n. lwustul m. pl.
- reality, n. *in* —, pah aṣal kkshé; rāstī; pah rāstai kkshé.
- really, ad. ksheh; — *well*, ksheh joṛ, jak joṛ.
- reap (to), tr. lau k.
- rear, n. *in the* — (*of*), wurusto (abl.).
- rear (to), tr. pālul.
- reason, n. sabab m.; *for this* —, dzikah, lah dé sababa; *without* —, bé sababa, bé hétsa; *for what* —? tselah? wale? *by* — *of*, da . . . pah sabab serah.
- reassurance, n. dilāсах f.
- reassure (to), tr. dilāсах k. (dat.).
- rebel, n. yāghī m.
- rebel (to), intr. pisād k.
- rebellious, a. yāghīger, yāghī, ser-kaksh.

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receive (to), tr. ākhistul; *information was —d*, khaber rāghé.
reckon (to), tr. gaṇul.
recognize (to), tr. pézhandul; (*favors, &c.*) manul; —*ing s.t.*, pah . . . qā-il.
recollection, n. yād m.
recommend (to), tr. sipārish k. (acc.); — *s.o. to s.o.*, . . . tah yādawul (acc.).
recommendation, n. sipārish m.
reconciled, a. pakhlulah.
record book, n. dafter m.
recover (to), intr. joṛédul.
red, a. sūr.
reduce (to), tr. lānde k.
refuge, n. *to take — fr.*, puṭédul (abl.).
refuse (to), tr. munkir sh. (abl.).
regard, n. *in — to*, pah haq k^{shé} (gen.), serah po.
regardless, a. bé perwā; — *of*, do. (abl.); *he was —*, klī-āl yé nah woh.
regiment, n. palṭan f.
regularly, ad. hamésh (*always*).
reigning, a. takhnishin.
reinstate (to), tr. bé-ā berhāl k.
relating to, pr. pah haq k^{shé} (gen.) frequently rendered by gen.: *information — s.t.*, da . . . khaber.
relation, n. khpul m. (pl. khpulwān).
relative, n. khpul m.; — *s* (= *tribe*), qaum m.; (= *household*) kor m.
released, a. khalās.
religious, a. dindār; — *bounty*, shukerānah f.; — *bequest*, sérai f.
re-load (to), tr. (*cartridges*) bé-ā ḡakawul.
remain (to), intr. pāté sh. (kédul);

let it — t wī-de, hum hase prédah!
remember (to), tr. yād lirul; *I can't —*, yād mi nah shī; *I don't —*, yād mi nedé; *I do — that . . .*, mā tah yād dī chéh; *or one doesn't —*, yā khī-āl nah wī; *to be —ed*, yādedul.
remembered, a. yād; — (*by*), do. (gen.).
remind (to), tr. yādawul; — *s.o. of s.t.*, do. acc. rei, dat. pers.
remove (to), tr. lire k., īse k.; — *fr.*, do. ter; *to be —d fr.*, ter . . . lire sh.
render (to), tr. — *obedience to s.o.*, ghārah ēkshawul (dat.); — (*while, &c.*), (spīn)awul, 175.
repair (to), tr. maramat k. (pah . . ., or acc.); bé-ā joṛawul.
repairs, n. maramat m.
reply (to), tr. bé-ā wai-ul (O.R.).
reply, n. dzawāb m.
report, n. rapoṭ m.; (*sound*) ḡaz m., tās m.
report (to), tr. rapoṭ légul.
reprisals, n. botah beramtah f.
reprove (to), tr. toqul.
reputation, n. (*good*) néknāmī f., nāmūs m.; (*bad*) badnāmī f.
repute, n. *of good —*, néknām; *of bad —*, badnām.
request, n. 'araz m., derkhāst m.; *to make a —*, 'araz wai-ul.
require (to), tr. rendered impersonally, *I — s.t.*, da . . . zārūrat mi dé, . . . dzmā pakār dé; *I don't — anything*, mā tah hājat nī-shtah; *if more are —d*, keh da noro zārūrat wī.
required, a. pakār; — (*by*), do. (gen.).

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resident, n. osédunké m.; *settled* —, wuderünké m.
respects, n. *in other* —, nor; *to call to pay* —, da mulāqāt dapārah rāghlul.
rest, n. (*remainder*) nor pl.; *all the* —, nor tol; —, nor chéh dī; (*repose*) *at* —, pah qalārah; *to set at* —, dilāsah k. (dat.).
retaliation, n. badal m.
retribution, n. sazā f.
return (to), tr. bé-ā werk.
 intr. rāstanédul, rāstūn sh., bī-ertah rāghlul, rāgerzédul, hāzīrédul, (rā-, wer-) jārwatul; *to make s.o.* —, stanawul, rāgerzawul.
revenge, n. badal m.; *to take — on s.o.*, ter . . . badal ākhistul.
revenue settlement, n. bandobast m.
revolver, n. tamānchah f., tamā-chah f.
rice, n. wrīzhè f. pl., sholè f. pl.
riches, n. daulat m., duni-ā f.
rid, a. *to get — of*, lire k.; khalāš-édul (abl.).
rifle, n. topak m.
rifleman, n. topakchī m., jazā-élchī m., bandūkhchī m.
right, n. (*justice*) rāstī f.; (*claim*) haq m.; —s, haq m.
right, a. (*correct*) saḥī; (*not left*) kshé; (*not wrong*) munāsib; *all* —, khair, kshéh dé, dērah kshah dah, khair no, berāber.
rind, n. poṭ m.
ring, n. tsalé m.
ripe, a. pokh.
rise (to), intr. ūchatédul, khatul; (*stand up*) (rā-)pātsédul.
rising, n. khātuh m.
river, n. sīnd m.

river-bed, n. khweṛ m., algād m.
road, n. lār f.; (*high* —) saṛak m.
robber, n. ghal.
roll, n. (*register*) dafter m.
roof, n. koṭah f.; (*thatched*) tsaper m.
room, n. koṭah f.
root, n. wék h m., walah f.
rope, n. rasai f., paṛé m.; *leading* —, bāḍgol m.; *heel* —, pach-wārai f.
rotten, a. wrost, kharāb, skhā.
round, pr. chāpér, gér chāpér (abl.).
 ad. chāpér, gér chāpér. tsaloro ṭarafo tah.
rout (to), tr. taksȟtawul.
row, n. pisād m.
rub away (to), tr. sūlawul; *to become rubbed away*, sūlédul.
rubbish, n. khāshāk m.
ruin, n. kander m.
ruined, a. khor, wīrān.
rule, n. (*government*) serkāṛ m.
ruler, n. ḥākim m.
rumour, n. *there is a — that . . .*, pah auwrédo kshérādzi chéh...
run, n. dau m., zghāksht m.; *at a* —, pah zghāksht, pah mandè, pah dau dau.
run (to), intr. zghalédul, mandè k. (wahul), dau k. (rā-)trap k. drū-médul; —, imper. pah mandè wershah; — *out (of supplies)* khalāšédul; — *s.o. down*, bad wai-ul (dat.); — *a race*, pah bāzai zghalédul (&c.).
 — **away** (to), intr. taksȟtédul.
 — **down**, a. māndah.
 — **short** (to), intr. kam shwul, khalāšédul.
running, ad. pah dau dau, pah zghāksht, pah mandè.

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rupee, n. rūpai f.

rust, n. zang m.

sad, a. ghamgīn, ghamzan.

saddle, n. (*mule* ---) kātī f.

safety, n. aman m.; (*protection*) amān m.

sail, n. bādwan.

Saiyid, n. Saiyed m.

sake, n. *for the* — *of*, (da) . . . da-pārah.

salary, n. waḡifah f.

sale, n. *for* —, khertsūn(e).

salt-cellar, n. namakdān m.

same, a. yau (shai); *they are one and the* —, yau shai dī; *the* —, hum (um) with demonstratives; *the* — *size (age)*, homerah; *the* — *size as* . . ., domerah lo-é . . . likah . . .; *all the* — . . ., serah da dé . . .; in comps. ham-; *of* — *age*, ham'umer, hamzolé; *of* — *country*, hamwaṭan; *of* — *speech*, hamzhibah; *of* — *weight*, hamwazen.

sample, n. namūnah f.; *up to* —, namūnah serah berāber.

sand, n. shighah f. sg. or pl.; *quick* —, ghalah shighah.

sand grouse, n. khre kamteré f. pl.

sandal, n. kérai f.; *pair of* ---s, kérai f. pl.

sated, a. moṛ.

say (to), tr. wai-ūl with O.R.; *so to* —, *as one might* —, rendered by likah chéh, 311.

scanty, a. kam.

scattered, a. sateré materé; (*ruined*) khor.

scheme, n. tajwiz m.

score, n. (*twenty*) shel, shil m.

scorpion, n. laram m.

scythe, n. lor m.

search, n. talāsh m., justojū m.; *in* — *of*, pase po.

search for (to), tr. laṭawul, talāsh k.

season, n. mausim m.

seat (to), tr. kshénawul.

seated, a. nāst.

second, a. doymem.

secure, a. pā-édār.

secure (to), tr. tingawul; terul, lagawul.

security, n. (*safety*) aman m.; (*monetary* —) zamānat m.

see (to), tr. līdūl, katūl, gorūl; (*take heed*) pām k.; rendered impersonally: *I could* — *no* . . ., hēts . . . rātah kshkārah na shuh; expressing imperative rendered by subj.: — *that you never* . . ., dāse chere nah wī chéh . . .; *to come to* — *s.o.*, da . . . puksh-tunē lah (da mulāqāt dapārah) rāghlul.

seed, n. (*single* —) dānah f.

seedy, a. māndah.

seeing, n. kātūh m., didār m.; — *that* . . ., chéh . . .

seek (to), tr. katūl, laṭawul; — *after* . . . pase pah koshish kshé sh, pah . . . pase kaḡah gerzawul.

seeking, pres. part. pase po.

seem (to), intr. (rā-)kshkārédul (dat.); expressed by ghwunde, 290; by likah chéh, 311.

'**seer**', n. sér m.; not expressed, 73.

seize (to), tr. ākhistul, nīwul.

select (to), tr. iṣṭul.

self, pron. in nom. pakhpulāh; in obl. cases dzān, khpul dzān.

selfish, a. gharazman.

sell (to), intr. khertsédul; *to be sold*, khertsédul, as a. khertsūn(e).

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send (to), tr. āstawul, léḡul; — *for s.o.*, (rā-)ghwoksh^hul . . . pase dzawāb léḡul; — *word*, khaber léḡul.

senior, n. masher m.

senses, n. *to come to o's* —, pah khud sh.; *to bring s.o. to his* —, pah khud k.

sentry, n. pāsban m.

separate (to), tr. bé-alawul, ise k., chuṇul.

separate, a. bé-al.

sepoy, n. sipāhi m.; *post as* —, sipāhigīrat m.

series, n. ser-rishtah f.

seriously, ad. sakht, dēr; rendered by adjs. sakht, &c., 294 d.

servant, n. noker, khizmatgār m.

service, n. khizmat m., nokerī f.

set, n. joṛah f.

set (to), tr. ékshawul, k^hshéḡdul; — *in motion*, chalawul; — *s.o.'s mind at rest*, dilāsah k. (dat.).

intr. (*of sun*, &c.) préwatul.

— **down** (to), tr. k^hshékshawul, k^hshékshodul.

— **out** (to), intr. rawānédul.

— **up** (to), tr. wuderawul.

setting, n. préwātuh m.

settled, a. (*not nomadic*) wuderédūnké m.

settlement, n. bandobast m.

seven, num. owwah.

seventy, num. owī-ā.

several, pron. yau nīm, yau tso.

severe, a. sakht.

severely, ad. sakht, dēr, 294 d.

severity, n. sakhtī.

sew (to), tr. gandul.

shade, n. soré m.

shake (to), intr. réḡdédul.

shale, n. shangér m.

shame, n. sherm m., hai-ā f.; — ! tobah !; *without* —, bé hai-ā.

shameless, a. bé hai-ā.

sharp, a. téz; *to look* —, bīrah k., jeltī k., chākh lārul.

sharpness, n. (*of temper*) tundī f.

shawl, n. tsāder m.

shed, n. mandau m.

sheep, n. (*ram*) mag, ḡud m.; (*ewe*) magah; (*in general*) ḡudah f.; (*property*) māl m.

sheep pen, n. shpol m.

sheet roll, n. raul m.

shelf, n. takhtah f.

shelter, n. panāh f.

shelter (to), tr. panāh k.; *to be* —ed, panāh sh.

intr. (*to take* — fr.), puṭédul (abl.).

shine (to), intr. brékshédul.

shining, a. tābzhan.

shirt, n. qamiš m., khat m.

shiver (to), intr. rapédul.

shoes, n. (*pair of* —) panè f. pl.; (*grass* —) tsaplai f. pl.

shoemaker, n. mochi m.

sh! shoo! interj. (*driving animal away*) chikhe! chighe!

shoot (to), tr. wishtul.

intr. (*hunt*) kshkār k.; (*of rifle*)

— *straight*, sam wishtul, ṣahī lagédul.

shooting, n. (*sport*) kshkār m.

short, a. land, (*of height*) manderé, tīt; *to run* —, kam sh. khalā-ṣédul; *in a* — *time*, (pah) luḡ sā'at kshé, luḡ sā'at pas; *a* — *person*, tītaké m.

shortish, a. tīt ghwunde.

short-winded, a. sāhländé.

shot, n. daz m.

should, defect. aux. vb. (*you*) — *not* . . . , bā'idah (munāsib) ne

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dī chéh ...; expressing indirect imperative, 196.
shoulder, n. uḡah f.
shove, n. tél m.
shove (to), tr. tél wahul.
show (to), tr. (*point out*) kshowul, kshayul; — (*kindness, &c.*) (*mèrbānī, &c.*) k.
shut (to), tr. (*gate*), pore k.; (*eye*) puṭawul.
sick, a. nājor.
sickle, n. lerūké m.
sickness, n. nājorī-ā f.
side, n. tsang m. (*direction*) ḍaḍah f., lor m., palau m., khwā f., ṭaraf m., 293 e; a—, pah tsang, yau khwā tah, pah yau ḍaḍah, &c.; *on this — of*, rāpore po. (abl.); *on all —s of*, gér chāpér (abl.) tsaloro ṭaraho tah; *to either —*, yau palau buḷ palau tah.
sift (to), tr. chuṇul.
sight, n. dīdār m., kāṭuḥ m.; *I did not catch — of* ..., mātah kshkārah nah shuḥ.
silent, a. chup.
silk¹, n. wréksham m. pl.
silk², a. da wréksham(o).
silver, n. spīnzer m. pl.
simile, n. miṣāl m.
simply, ad. (*merely*) tash (ṭuṣh).
sin, n. gunāḥ m.
since, pr. pas po. (abl.), 308; — *yesterday (till now)*, parūna rāse; expressed by abl., 50; expressed by conj. — *his death*, chéh aḡḡuḥ maṛ shuḥ.
since, conj., 308, chéh ..., chéh ... nah, chéh ... da aḡḡah nah pas, da kum wakht nah chéh ...; *it's a long time — I* ..., dērah mūdah mi wushwah chéh

... nah ...; *it will be seven years — I* ..., owvam kāla mi bah pūrah shī chéh ...; *it is many years —* ..., dēr kālūnah shewī dī (wushuḥ) chéh ...; — ... *therefore*, chéh ... dzikah.
sing (to), intr. sanderè wai-ul.
single, a. yau; *not a —* ..., yau ... hum ... nah.
sister, n. khor f.
sit (down) (to), intr. kkshénāstul; *to make s.o. —*, kkshénawul.
sitting, a. nāst.
 ad. pah nāstah.
six, num. shpag.
sixth, a. shpagem.
size, n. qader m.; *this —*, domerah qader; *the same — as*, domerah lo-é ... likah; *he is the same — as you*, stā homerah dé.
skill, n. ḡikmat m.
skin, n. poṭ m., (*as dressing for a wound*) poṭaké m.
skirt, n. laman m.
skirting path, n. tsélmah lār f., tsandah lār f.
slack, a. sust.
slave, n., — *to vice*, shahwatparast a.
sleeping, a. ūḍuḥ.
slender, a. neré.
slightly, ad. bertséran, luḡkūṭī.
sloth, n. susti f.
slothful, a. sust.
slowly, ad. wro.
small, a. weṛūké, weṛkoṭé, wuṛ, woṛ.
smallpox, n. nanekai f.
smart, a. hukshī-ār.
smell, n. bo m.
smite (to), tr. wahul.
smoke (to), tr. tskawul.
snake, n. mār m.

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Snider, n. kuniz m.
snow, n. wāwerah f. sg. or pl.
so, ad. (*like this*) dāse; (*like that*) hase; — (*much, many*) domerah; — (*bad, good, &c.*), dāse (*bad, &c.*), domerah (*kshēh, &c.*); — *much*, domerah dēr; — (*much*) . . . as, dāse . . . likah; *even — he died*, hum dāse mar shuh; — *that* . . . , chēh . . . ; — *to speak*, likah chēh . . . , 311; — *far*, ter osa pore; — *long as*, tso pore chēh . . . , tsomerah chēh . . .
so and so, n. palānké m.
sobriety, n. perhéz m.
sock, n. māsaī f., jurābah f.; *pair of —s*, masai pl., jurābē pl.
sold, a. *to be* —, khertsédul.
soldier, n. sipāhī m. (*infantry*); noker m.; (*armed man*) mlāter m.
sole, n. (*of foot*) talé m.
solitary, a. tsarah.
some, a. pron. tsok, dzine (*persons*), tseh (*things*); (*a few*) tso, yau tso, yau nīm; — . . . *others*, tsok . . . tsok; denoting approximation: — *five*, yau pindzah; — *ten*, tseh las; rendered by the fut., 84 e.p.
some one, pron. tsok; — *else*, bul tsok.
something, pron. tseh; — *wrong*, tseh gunāh.
sometimes, ad. kalah kalah, gāhe gāhe; — . . . —, kalah . . . kalah.
somewhat, ad. luḡ ghwunde, luḡ shān.
somewhere, ad. chertah.
son, n. dzo-é m. (pl. dzāman).

song, n. sanderah, f.; *to sing a —*, sanderē wai-ūl.
soon, ad. tseh mūdah pas, luḡ sā'at pas, luḡ sā'at *kshēh, &c.*; *as — as*, dasī chēh . . . , hum aghuh sā'at chēh . . . , her kalah chēh . . . , 305; *as — as one goes* . . . , yau chēh dzī . . .
soothing, a. (*mentally*) dilāsā.
sorrow, n. gham m.
sorrowful, a. ghamgīn, ghamzan.
sort, n. qisem m., rang m.; *of what — ? tserangah ? tsangah ? ; what different — s ? kum kum qisem ? every —*, her rang; — *of* . . . , . . . ghwunde.
sound, n. zwag m., onomatopoeic words in Pa., 338-9.
sound, a. (*healthy*) joṛ, tandurust; *to keep —*, raghédul.
south, n. suhéł m.; *on the —*, suhéł tah.
sow (to), tr. karul.
span, n. lwēsht f.
spare (to), tr. prégdūl.
speak (to), intr. wai-ūl; — *ill of s.o.*, bad wai-ūl (dat.); *so —*, likah chēh, 311.
spear grass, n. sūrmal m. pl.
specimen, n. namūnah f.
speech, n. wai-ūl m. pl., guštār m.
speed, n. jeltī f., zūrtī-ā f.
spend (to), tr. (*money*) paīsē laga-wul; (*time*) térawul; *I — some days* . . . , tso wradzē mi . . . shī.
spider, n. jolāh m.
spill (to), tr. toyawul.
spilt, a. to-é.
spit (to), tr. conj. tūkūl.
spite, n. kīnah f., 'akes m.; — *agt. s.o.*, . . . serah kīnah; *in — of*

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- the fact that* . . . , serah da dé chéh . . .
- spoil** (to), tr. kharābawul; *to become* —ed, kharābédul.
- spoils**, n. lūt m.
- sport**, n. (= game) kshkār m.
- spot**, n. mauqah f.; *on the* —, maujūd, hāzīr.
- spring**, n. (of water), chīnah f.; (season) sperlḥ m.
- spy**, n. jāsūs m.; *acting as a* —, pah jāsūsai kkshḥ.
- spying**, n. jāsūsi f.
- squad**, n. ṭolḥ m.
- square**, a. *to get* — *with s.o.*, ter . . . badal ākhistul.
- squat**, a. manderḥ.
- stack**, n. (of 'bhoosa') būsārah f.
- stake**, n. mogḥ m.
- stampede**, n. (of cattle) gho-ḥmand m.
- stand** (to), intr. wuderédul; *stand* —, pātsédul; *to make s.o. (s.t.)* —, wuderawul, pātsawul; *how you* —, stā hāl.
- standing**, a. wulār.
- star**, n. storḥ m.
- start** (to), intr. rawān sh., rawānédul, ṭul; *ready* —, lāri lah tai-ār; — *out after s.o.*, . . . pase lārul.
- startle** (to), tr. rapawul.
- state**, n. hāl m.; — *of affairs*, hāl m.; *in what* —? tserangah? tsangah?
- state** (to), tr. wai-ul, yādawul; *to be* —d, yādédul.
- statement**, n. khaber m.; khaberah f., 'araz m.
- stay** (to), intr. pātḥ sh. (kédul); — *long there*, mūdah haltah térawul.
- steal** (to), tr. puṭawul.
- steel**, n. (for flint) pund m.
- step**, n. ('pas') qadam m.; ('marche, degré') derjah f.
- stick**, n. lergḥ m.
- still**, ad. us hum, lā; *this is* — *better*, dā lā kshḥ dé; *though* . . . — . . . , hum keh . . . hum (kho) . . .
- stingy**, a. tālētsaṭ.
- stinking**, a. skhā.
- stipulation**, n. shert m.
- stock**, n. (of gun) kundāgh m.
- stone**, n. kāṇḥ m.
- stone** (to), tr. pah kāṇi (kāṇo) wīsh-ṭul.
- stoop** (to), intr. ṭitḥdul.
- stooping**, a. ṭit.
- stop** (to), intr. (of watches, &c.) bandédul.
- story**, n. khaberḥ f. pl., qīṣah f., hīkāyat m.; *to tell a* —, khaberḥ (&c.) wai-ul; *that's an old* —, da dḥrḥ mūdḥ māmelah dah.
- stout**, a. ghaṭ, (kaṭah).
- stoutness**, n. ghaṭwālḥ m.
- straight**, a. sam, ṣahī.
ad. sam, ṣahī; — *in front of* . . . , sam . . . makh kkshḥ (dat.); *to shoot* — (of rifle), sam wīshṭul, ṣahī lagédul.
- straits**, n. *to get into* —, tang sh., buksht sh.
- stranger**, n. musāfir m.
- straw**, n. kak m.
- straws**, n. khāshāk m.
- stray**, intr. térawṭul.
- strength**, n. zor, tawān, ṭāqat m.
- strewn about**, a. saterḥ ma-terḥ.
- strife**, n. pitenah f.
- strike** (to), tr. wahul, wahanah k.
- striking**, n. wahanah f.
- string**, n. spansai f. pl.

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strive (to), intr. — *after*, . . . pase pah koshish **kkshe** sh.

striving, n. koshish m.

stroll, n. *to take a* —, gerzédul.

strong, a. (*healthy*) jor, takerah; *to get* —, jorédul.

stuck, a. buksht.

subject, n. rét m.; *to make s.o. o's* —, rét k.

submit (to), intr. — *to s.o.*, ghārah ékshawul (dat.).

subsequently, ad. wurusto.

such, a. (*like this*) dāse; (*like that*) daghahse, hase, haghahse; — (*good, bad, &c.*) dāse (**kshch**) domerah (bad), &c.; — (*good*) . . . *that(as)*, dāse (**kshch**) . . . chéh (likah) . . .; — *and* —, palānké.

suddenly, ad. nātsāpah, nāghānah.

suitable, a. sazāwār.

suffer (to), tr. khwarul; (*tolerate s.o.*) prégdul.

suffering, a. derdman.

sufficient, a. dēr.

sugar, n. (*soft* —) terī f. pl.

sugar-cane, n. ganī f., gannah f.

sulky, a. merawer (maror).

summon (to), tr. (rā-)ghwokshutl, (rā-)balul, . . . pase dzawāb légul.

sun, n. nmer, nwer m.

sunrise, n. nwer khātuh m.

sunset, n. nwer préwātuh m.

sunshine, n. nwer m.

superintendent, n. daroghah m.

suppliant, a. nī-āzman.

supplies, n. saudā f.

supply, n. *a large* — *of*, dēr a.

supply (to), tr. paidā k., werk.

support, n. (*protection*) panāh f.; *to withdraw* — *fr. s.o.*, lās ākhistul (abl.).

suppose (to), tr. rendered impersonally: *I* —, gumān mi shī chéh . . .; rendered by fut., 218. 4 e.p.

supposing, conj. keh; *even* —, keh . . . hum.

suppress (to), tr. lānde k., man'ah k.

sure, a. ad. yaqīn; *I am* — *that* . . ., dzmā yaqīn dī chéh . . .; *to be* —, bēshak(a) . . . (chéh); *be* — *to let me know*, mā khāmakhāh khaber kah.

surely, ad. (*without fail*) khāmakhāh.

surety, n. (*person*) zāmin m.; (*money*) zamānat m.

surface, n. rū m.; *on the* —, bert-séran.

suspect (to), tr. (*understand*) po-édul; rendered impersonally: *I* — *that* . . ., gumān mi shī chéh . . .

suspicion, n. gumān m.; (*doubt*) shak m.

suspicious, a. shakman.

swallow, n. totaké m.

swear (to), (*take oath*) qasam khwarul.

sweat, n. khwulah f. sg. or pl. -è.

sweeper, n. jārūkaksh m.

sweet, a. khog, shīrīn.

swell (to), intr. pursédul.

swift, a. téz, tund, girandé.

swim (to), intr. lāmbō wahul.

swimmer, n. lāmbōzan m.

swindler, n. tag m.

swindling, n. tagī f.

swing, n. tāl m.

swing (to), tr. zangawul. intr. zangul (tr. conj.).

swinish, a. serküz.

sword, n. tūrah f.

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table, n. méz m.

tail, n. lakah, lam m.; (*of a bird*) lakah f.

tailor, n. dirzi m.

take (to), tr. ākhistul; (*carry*) yawerul; (*food*, &c.) khwarul; (*drink*, &c.) tsukul; — *prisoner*, bandi ākhistul; — *bribes* (*security*, &c.), badé (zamānat, &c.) ākhistul; — *an oath*, qasam khwarul; — *a lesson*, sabaq wai-ul; — *cover*, dzān panāh k.; — *refuge* (*fr.*), puṭédul (abl.); — *care lest* . . . , pām k. (khī-āl k.) chéch . . . nah; — *care!* khaberdār!; — *trouble with s.o.*, . . . serah khwārī k.; — *photograph of s.o.*, tsérah kshkul (gen.); — *a stroll*, gerzédul; — *pains with s.t.*, . . . serah koshish k.; *I took a fancy to* serah zṛul mi wulagéd; *I don't — kindly to him*, dzmā ṭab'ah nah lagī werserah.

— **away** (to), tr. botlul, ise k., lire k., (yau)werul.

— **out** (to), tr. istul.

— **up** (to), tr. niwul (*position*, &c.); (*learn*) zdah k.

tale, n. hikāyat m., qishah f.

talk, n. khaberè f. pl.

talk (to), intr. khaberè k.; — *with s.o.*, . . . serah khaberè k.; tr. wai-ul, — *Pashtu*, Pukshṭū wai-ul.

talking, n. 'araz kawul m. pl., khaberè kawul m. pl.

tall, a. dīng, lo-é.

tangle (to), tr. nakshlawul.

tank, n. digai f.

tares, n. jamder m.

target, n. (*mark*) nakshah f.

taste, n. mazah f., khwand m.

tasty, a. khwandnāk.

tea, n. chā-è, chai-è f. pl.

teach (to), tr. zdah k. (acc. rei, dat. pers.); *to be taught by s.o.*, . . . serah sabaq wai-ul.

tear (to), tr. shelawul.

intr. shlēdul.

telescope, n. dūrbīn m.

tell (to), tr. wai-ul, auwrawul; (*inform*) khaber k. (all with O.R.); (*show*) kshowul; (*order*) hukem werk. (dat.); — *him this*, dā khaberah wukah; — *a story*, khaberè k., qishah wai-ul; '*to — the truth*,' rikshṭi-ā chéch wāyema.

temper, n. kho-é m.; *to lose o's* —, pah qaher sh.; *he loses his* —, qaher werdzi.

temperament, n. ṭab'ah f.

ten, num. las.

tent, n. dērah f., khēmah f.

terms, n. sherṭunah m. pl.; (*bad* —) jagerah f.; (*good* —) roghah jorah f.; *on bad — with s.o.*, . . . serah pah jagerah kkshe.

terrible, a. khaufnāk.

territory, n. 'ilāqah f., zmakah f.

than, conj. with comparative rendered by abl., by keh, 66–70.

thankful, a. shukerguzār.

thanks, n. shuker m.

that, demons. haghuh, 89; — *of*, in comparisons, 68; (= *so much*) domerah.

that, pron. as relative chéch, 139–45.

that is, (not expressed) 112, 148.

the, def. art. rendered by haghuh, or not expressed, 9–13.

their, a. pron. yé, é.

themselves, pron., nom. pakhpulah; obl. dzān, khpuḷ dzān.

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then, ad. (*after that*) bé-ā; — . . .
when, bé-ā . . . chéh kum wakht
 chéh . . . ; (consequential) no.

conj. (argumentative) no.

there, ad. haltah, wulatah.

there are, dī, shtah, maujūd dī;
 — *three of us*, mūng dré kasa
 yā.

there is, dé, shtah, maujūd dé;
 — *not*, nishtah, 246.

thereafter, ad. aghah pas.

therefore, ad. dzikah; *since* . . .
 —, chéh . . . dzikah.

therein, ad. pah k_{kshé}.

thereon, ad. (*at once*) jor.

they, pron. rendered by demons.,
 109-15; (= *people*) khalq pl.
 seré m. sg.

thick, a. ghaṭ, gaṇ.

thief, n. ghal m.

thin, a. neré.

thing, n. shai (shī) m.; (*deed*) kār
 m.; — *s* (= *state of affairs*), ḥāl
 m.; (= *baggage, &c.*) asbāb
 m.; (*mental*) khaberé f. pl.;
one and the same —, yau shai;
a — of no account, héts shai
 nedé; *what — s used to be*, pa-
 khwāné ḥāl; *they consider it a*
bad — to . . ., dā dēr bad manī
 chéh . . .

think (to), tr. fiker k.; khī-āl k.
 (with O.R.); — *s.o. (s.f.)*, ma-
 nūl, gaṇūl; — *how to* . . .,
 khī-āl k. chéh tsangah . . .;
 (*imagine*) *I — that . . .*, gumān
 mi shī chéh . . .; — *ill of s.o.*,
 pah . . . bad gumān k.

third, a. dré-am; *one —*, dré-amah
 ḥiṣṣah.

thirteen, num. dī-ārlas.

thirty, num. dérsh.

this, demons. dā, dagḥūh; (= *so*
much) domerah; — *size*, dome-
 rah qader.

this is, not expressed, 112, 148.

thither, ad. haltah, wulatah, hore,
 werhistah, werise, āle.

thorn, n. — *bush*, ghanah f.; —
jungle, ghané f. pl.

though, conj. chéh, hum chéh, hum
 keh, 315; *hard — I searched*,
 dēr chéh wulatawul . . .; (= *in*
spite of the fact that) serah da
 dé chéh; (= *however much*)
 tsomerah chéh; — . . . *yet*, hum
 chéh . . . hum . . .; *as —*, likah
 chéh, 311.

thought, n. khī-āl m., fiker m.

thoughtless, a. bé perwā; *he was*
 —, khī-āl yé nah woh.

thousand, num. zur, hazār; — *s*,
 zurgūnah; 100,000, lak m.

three, num. dré.

thrice, ad. dré wāra; (= *× 300 per*
cent.) yau pah dré.

thriving, a. ābād.

throat, n. ghārah m.

through, pr. — *the fields*, paṭo paṭo
 k_{kshé}; — *and —*, pore rāpore.

throw (to), tr. wīshṭūl, ghwurzawul;
 (*liquids*) toyawul; — *away*
 (*squander*), ṣerf k., berbād k.;
 — *stones at*, pah kāṇo wīshṭūl
 (acc.); — *down*, pré-éstūl.

thumb, n. kaṭah gūtah f.

thunder, n. ghṛumb.

thunder (to), intr. ghṛumbédūl; *There-*
is —, āsmān ghṛumbēgī.

thus, ad. dāse, hase, pah dé shān,
 dagḥah shān; — *much*, domerah.

thy, a. stā, da stā, da tā, dé.

tie (to), tr. teṛūl; — *s.f. to s.f.*, . . .
 pore teṛūl; *to be tied*, bandédūl.

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- tied**, a. p.p. terelê.
tiger, n. zmeré m.
tight, a. tang.
tighten (to), tr. tîngawul.
till (to), tr. karul.
till, pr. ter, ter . . . pore, tah po., pore po.; — *when?* ter kalah pore?
 conj. tso chéh . . . nah, tso pore chéh . . . nah, tsomerah chéh . . . nah, 304; no . . . — (= *when . . . then*) chéh . . . no; (= *so that*) chéh . . .
tilt over (to), tr. arawul.
time, n. wakht m., sâ'at m.; (*period*) mūdah f.; (*age*) zamānah f.; (*leisure*) fursat m.; (*in multiplication*) dzel m., wār m.; — *of year*, faṣal m., mausim m.; — *of need*, sakhtī f.; *the very first* —, pah awwal ser k^kshé; *in good* —, da wakhta; *I had no* — *for* . . . , . . . tah wuzgār nah wum; *all the* —, mudām; *three* — *s* (*the quantity*), yau pah dré.
timid, a. tarsnāk, khaufnāk.
tired, a. sterê.
to, pr. lah po., tah po.; dat. 36-48; ter, ter . . . pore; (*to make fast*) —, . . . pore; $\frac{1}{4}$ — 9 o'clock, pā-o kam naha bajè; *one* — *one*, yau pah yau.
to-day, ad. nan.
toe, n. gūtah f.
together, ad. serah; pah yau dzā-ī k^kshé; yau dzā-é serah.
toil, n. mēnat m.
tolerate (to), tr. prégdūl.
toll, n. shumār m.; *by* —, pah shumār serah.
to-morrow, ad. ṣabā; — *morning*, saḥer lah, ṣabā lah; *fr.* —, lah ṣabā nah; *by* —, ṣabā-a pore; *day after* —, buḷ ṣabā, ṣabā nah buḷ ṣabā.
tongue, n. zhibah f.
to-night, n. ad. nenshpah f.
too, ad. (— *much*) zī-āt; (*also*) hum.
tooth, n. ghāksh m.
top, n. ser m.; *on the* — *of it*, prē dapāsa; *on* — *of*, da . . . dapāsa.
topsy turvy, ad. lānde bānde.
torn, a. p.p. shlēdele.
torrent, n. sēlāb m.
touch, n. *to be in* — *with*, lagédūl.
towards, pr. lah po., tah po.; (*of physical direction*) — *me*, mātah makhè lah; da . . . palau tah, &c., 291 e; (*of mental direction*, 'envers') serah po. bānde po.
tower, n. burj, bruj m.
town, n. kshār m.
trace, n. patah f.
traffic, n. tūḷ rātūḷ m. pl.
train, n. rēl m.
trans-border, n. (— *country*) yā-ghistān m.
transfer, n. chalān m.
travel (to), tr. (*a certain distance*) mazal k.
traveller, n. musāfir m.
travelling, a. da lāri.
treachery, n. bé imānī f., ghader m., nimakhārāmī f.
tree, n. wunah f.
tremble (to), intr. regdédūl rapédūl; *to make s.o.* —, rapawul.
tribe, n. qaum m., ūlas m.; *such and such a* —, . . . khél m. pl.
trick, n. chal m.
trickle, n. tsatsobé m.
trickle (to), intr. tsatsédūl.
trifle, n. kak m.

I. English-Pashtu Index

- tripod, n. derbalai f.
- troop, n. faudz m.; (*of horses*) gal-lah f.
- trouble, n. (*grief*) gham m.; (*worry*) rabeṛ m.; (*pains, toil*) mushiqat m., mēnat m., khwāri f., kosh-ish m.; (*distress*) khwāri f., sakhtī f.
- trouble (to), tr. rabeṛawul; *to be* —d, rabeṛédul.
- trousers, n. partūg m. sg.
- true, a. rāst, shī; *it is* — . . . , bē-shak . . . chēh . . .
- trunk, n. šundūq m., pété m.
- trustworthy, a. imāndār; *to make* s.o. — (*loyal to o.s.*), khpuḷ k. (acc.).
- truth, n. rikshī-ā f., rāstī f.
- truthfulness, n. rikshūntob m.
- try (to), intr. koshish (&c.) k.; — *to attain s.t.*, . . . pase pah kosh-ish kkshé sh.; — *to get*, ghwo-kshtul.
- Tuesday, n. da nahē wradz f.
- turban, n. paṭké m.
- turn, n. wār m.; *in* —, wār pah wār.
- turn (to), tr. gerzawul āwukshṭul, āwerṭul (arawul).
- intr. gerzédul, aurédul; *the edge of the knife was* —ed, da chāqū makh aurédelé dé.
- turn out (to), tr. sharṭul.
- intr. rawatṭul.
- turn up (to), intr. paidau-édul, ḥāzi-rédul, rāghlul, (rā-, wer-) rasé-dul.
- turned, a., p.p. (*of knife edge*) wo-kshté, aurédelé.
- twelve, num. dolas.
- twenty, num. shel, shil; in comps. -wisht (-isht).
- twice, ad. (× 2) yau pah dwoh; — *three are six*, dwoh dré shpāg dī.
- two, num. dwah, dwoh; *the* — (*both*), dwārah; *to cut in* —, dwah nīm k.
- tyrannical, a. zālim.
- tyranny, n. zulm m., jāfā f.
- tyrant, n. zālim m., jāfākār m.
- uncle, n. (*paternal* —) treh m.
- unclean, a. nāpāk.
- uncomfortable, a. tang; *to render* —, randzawul.
- unconcernedly, ad. bé ghama, bé perwā.
- under, pr. pah . . . lānde.
- underbred, a. kam aṣal.
- underneath, pr. ad. lānde, ter . . . lānde.
- understand (to), intr. (*to know how to*) po-édul, pohédul; *to make* s.o. —, pohé k.
- understanding, a. poh; — s.t., . . . bānde poh.
- undertaking, n. kār m.
- undoubtedly, ad. bé shaka.
- undulating, a. lwer zhawer.
- unemployed, a. wuzgār.
- unequalled, a. bé shāna.
- unexpectedly, ad. nātsāpah, nāga-hānah.
- unfortunate, a. badbakht.
- unjustifiably, ad. bernāqa.
- unjustly, ad. bernāqa.
- unless, conj. bé da dé nah chēh . . .
- unshod, a. abel, kshpé abelē.
- unsuspecting, ad. béghama.
- untie (to), tr. prānatul.
- until, pr. conj. v. till.
- untimely, a., ad. bé wakhta; — *death*, dzawānī merg m.

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untrustworthy, a. nā'itabārī.
untruth, n. derogh m.
untruthful, a. deroghzan.
unwell, a. nājor.
up, pr. ad. pās, ber; — *to*, ter, ter . . . pore, pās . . . lah; — *to the present*, ter osa pore; — *to* (= *equal to*), . . . serah berāber; *what's* — ? tseh di?
upon, pr. pah . . . bānde, ber; — *it* (*him*, &c.), pré bānde.
upright, a. *to set* —, pāsawul, wuderawul.
uproar, n. ghāl o ghūl.
uproot (to), tr. wékh istūl, wékh kshkūl (gen.).
upset (to), tr. arawul.
upside down, ad. lānde bānde.
upwards, ad. portah.
urge (to), tr. — *s.o. to* . . . , . . . serah naṣīhat k. chékh . . .
urgent, a. — *necessity*, dér zarūrat m.
us, pron. acc. mūng, dat. mūng tah.
use, n. *it's no* —, da kār nedé.
use (to), tr. (*practise*) keṛūl, kawul; (*apply*) lagawul.
used, defect. vb. aux. expressed by habitual imperfect, 224; *harder up than he* — *to be*, da pakhwā nah tang; *what there* — *to be*, pakhwāné hāl m.
useful, a. da kār.
useless, a. nākārah, da kār . . . nah.
usually, ad. akser.
utmost, n. (*limit*) ḥad m.; *to the* —, ter ḥada pore.
vaccinate (to), tr. rag wahūl (dat.).
vagabond, n. *to become a* —, der pah der sh.
valiant, a. tūrzan.

valley, n. darah f.
valour, n. tūrzanwālé f.
valuable, a. qimatnāk.
various, a. expressed in questions by kum kum, 133.
vein, n. rag m.
verified, a. tāqiq.
very, ad. dér, ksheh, bé shāna; expressed by adj. dér, 294 d; *the* —, hum with demons. 113.
vex (to), tr. randzawul.
vexation, n. randz m.
vexed, a. khapah.
vice, n. shahwat m.
victorious, a. ghālib; — *over*, pah . . . ghālib.
victory, n. baré m.; *to win the* —, baré ākhistūl.
victuals, n. khwurāk o tskhāk m.
villainous, a. serkūz.
village, n. kilé m., garai f.
villager, n. kilīwāl m., daiqān m.
vine, n. kwer m.
violence, n. (*strength*) zor m.; (*of mob*) pisād m.; (*of tyrant*) ḡulm m.
violent, a. zorāwer.
virtue, n. nékī f.
virtuous, a. ksheh, nékikār.
visible, a. kshkārah; *to be* —, ksh-kāredūl.
voluntarily, ad. pakhpūlah.
wages, n. ḥaq m., mazdūri f.
waistbelt, n. kamerband m.
wait, n. *to lie in* — *for s.o.*, lār . . . niwul (dat.).
wait (to), intr. *to him who* —s, ṣabernāk lah.
waiting, a. (*standing* —) wulār; (*sitting* —) nāst.

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wake(n) (to), intr. wékshédul.
walk, n. *at a* —, pah qadam.
walk (to), intr. — *about*, gerzédul.
wall, n. diwār m.
wander (to), intr. gerzédul.
want, n. (*necessity*) zarūrat m.; (*need*) hājat m.
want (to), tr. (*desire*) ghwo^ksh^tul, rāghwo^ksh^tul; '*I — to*', expressed by pres. indic., 194-5; '*I —ed to*', expressed by imperf., 224; rendered impersonally: *I want to* . . . , pah zṛuḥ k^ksh^hé mi dah chéḥ . . . , zṛuḥ mi ghwārī chéḥ . . . , khwa^ksh^hah mi dah chéḥ . . . ; (*require*) rendered impersonally with zarūrat, hājat gen. rei, dat. pers.; (*lack*) . . . *is —ing*, nish-tah.
war, n. jang m.
warm, a. taud.
wary, a. khaberdār.
was, past vb. 'to be', 1st, wum; 3rd, woh m., wah f.
wash (to), tr. windzūl; —*ing the hands for prayer*, audas m.
waste (to), tr. berbād k.; (*expend*) šerf k.
wasted, a. berbād.
watch, n. (*guard*) tsaukai f.; *on the —*, bédār; (*time-keeper*) garai f., géntah f.
watchmaker, n. garīšāz m.
watchman, n. tsaukidār m., pāsbān m.
water, n. obuḥ f. pl.; *drinking —*, da skulo (sko) obuḥ; *to make —*, mitī-āzè k.
water-channel, n. wālah f.; *to make a —*, wālah rāwustul.
water-course, n. khwer m., algād m.

water-flask, n. batak m.; bataké m.
water-lift, n. dīngelai f.
watermelon, n. hindū-ānah f.
water-pot, n. mangé m.
water-wheel, n. arhaṭ m.
wave, n. chapah f.; *in —s*, pah chapo.
way, n. lār f.; (*means*) wasilah f.; (*plan*) tajwiz m.; (*direction*) makhah f., &c., 293 e; (*manner*) shān m.; *on the —*, *by the —*, pah lāri bānde, pah tlo k^ksh^hé; *this — (thus)*, dāse, daghah shān; pah dé shān; *in what —?* tserangah, tsangah?; *that's always the way* . . . , hamésh dāse wī chéḥ . . .
we, pron. mūng; (*emphatic*) mūng chéḥ yū; (*nous autres*) dzamūng khalq.
weakness, n. kamzortī-ā f.
wealth, n. daulat m., duni-ā f.
wealthy, a. dunyāciār, daulatman.
weapons, n. waslah f. sg.
wear away (to), intr. sūlawul.
wear out (to), intr. shléduḥ (*of clothes*, lit. *to tear*).
weary, a. steré, māndah.
webbing, n. nīwār m. pl.
wedding, n. wādūḥ m.
wee, a. werūké, werkoṭé.
week, n. haftah f., owwah wradzè f. pl.
weep (to), intr. zherul (tr. conj.).
weigh (to), tr. tol k.
weight, n. tol m.; *of equal —*, ham-wazen a.
welcome! interj. pah khair rāghelé.
well¹, n. kūhé m.
well², a. joṛ, tandurust; *to get —*, joṛédul.
well³, ad. ksheh, khair, pah ksheh

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- shān; (argumentative) no, jor;
if all goes —, keh khair wī.
- **bred**, a. da ksheh aṣal.
- **disposed**, a. dost; — *to s.o.*, da . . . dost.
- **done!** interj. shābāsh!; shābāshe!
- **favoured**, a. khūbṣūrat.
- **grown**, a. ster.
- **known**, a. mashhūr.
- **mannered**, a. adabnāk.
- **off**, a. daulatman, duni-ādār, mor.
- west**, n. nwer prēwātūh m., qiblah f.
- westwards**, ad. nwer prēwātūh tah, qiblè tah.
- wet**, a. — *weather*, jaṛai f.
- what**, a. kum; *of* — *sort*? tserangah, tsangah?; *in* — *way*? tserangah, tsangah?
 pron. tseh?, tseh shai?; — *for*? tselah?; — *s the good*? tseh pakār dé?; rendered by nouns:
 — *is true (false)*, rikshī-ā (de-rog); — *you say*, stā khabe-rah, &c.
- whatever**, a. kum.
 pron. kum chéh, tseh chéh, her tseh chéh; (= *as much as*) tsomerah.
- wheat**, n. ghanam m. pl.
- wheel**, n. (*water* —) arhaṭ m.
- when**, ad. kalah? pah kumah wradz? &c.; *fr.* —? da kalah nah? *till* —? ter kalah pore; *since* —? kalah rāse?
 conj. chéh, kum wakht chéh . . . , 303; (= *if*) chéh, 314; — . . . *then*, chéh . . . no; (= *seeing that*) chéh . . .
- whence**, ad. da kum dzā-ī nah?
- whenever**, ad. her kalah.
 conj. her kalah chéh . . . &c., 306.
- where**, ad. chertah? pah kum dzā-ī
- kkshé? — *fr.*? da kum dzā-ī nah?
- whereas**, conj. chéh.
- wherefore**, ad. wale?; tselah?
- wherever**, conj. kum khwā chéh . . . , &c.
- whether**, conj. chéh, keh; — . . . *or*, keh . . . keh; keh . . . o keh, keh . . . yā keh.
- which**, a. pron. kum?; kum yau? pron. rel. chéh.
- whichever**, a. pron. kum chéh, tseh chéh, her tseh chéh, kum yau chéh; — *one*, kum yau.
- while**, n. *after a* —, lūḡ sā'at pas.
- while**, conj. tso pore chéh . . . , tso-merah chéh, 304.
- whine**, n. zgérwé m.
- white**, a. spīn; *to make s.t.* —, spīn-awul; *to become* —, spīnéduḷ.
- whiteness**, n. spīntob m.
- who**, pron., interrog. tsok? (form. chā).
 pron. rel. chéh.
- whoever**, pron. kum chéh, tsok chéh, kum yau chéh, her tsok chéh.
- whole**, a. pron. ṭol, wārah; (*entire*) pūrah, salāmat; *the* — *lot*, ṭol wārah.
- wholly**, ad. serāser.
- whooping cough**, n. torah ghārah f.
- why**, ad. wale? tselah?; — *not*? wale nah?; — *not* (= *of course*), wale nah; *that's why* . . . , dzi-kah; — *then* . . . , no.
- wick**, n. palītah f., būtai f.
- wicked**, a. bad; *the* —, badān m. pl.
- widow**, n. kundāh f.; *being a* —, n., kundtūn m.; *to become a* —, kundédul.
- wife**, n. khadzah f.

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wild duck, n. ilai f.
wild oats, n. jamder m.
will, defect. aux. vb. expressing assumption, rendered by subj. or by fut., 218; expressing mild imperative, 218 by fut. v. **wish**, want.
willing, a. hāzīr.
willow, n. walah f.
willy nilly, ad. khāmakhāh.
win (to), tr. gaṭul; — *the day*, baré ākhistul.
 intr. gaṭul (tr. conj.).
wind (to), tr. (clocks, &c.) kunjī werk. (dat.).
wind, n. bād m.
windscreen, n. bādwan m.
winter, n. zimé m.
 a. da zimī.
winnow (to), tr. wānah k.
wisdom, n. 'aqel m., dānish m.
wise, a. 'aqelmand.
wish (to), tr. ghwoṣhtul; expressed by pres. indic. 194; *I — to go*, tlo lah mi zṛuh kégī (dé, shī); *if you — it*, keh stā khwakshah wī . . .; v. **want**.
with, pr. (*cum*) serah, po.; pah . . . serah; (*apud*) tsakhlah po. (expressing means) bānde po. after *pleased, angry, &c.*, rendered by serah or by abl. v. 51 and fn.; — *great skill*, pah lo-i hikmat serah.
withdraw (to), tr. — *support fr. s.o.*, lās ākhistul (abl.).
within, pr. pah . . . k^{kh}shé, danenah (gen.); — *one day*, amroza.
 ad. danenah, nenah, pah k^{kh}shé; fr. —, da nenah nah.
without, pr. bé (abl.); — *fail*, khāmakhāh.

without, ad. bāher; fr. —, da bāher nah.
woman, n. khadzah f.
wood, n. lergé m.
wool, n. waṛai f. pl.
word, n. (*news*) khaber; —s, wai-ul m. pl., khaberah f.
work, n. kār m.; (*paid labour*) maz-dūri f.; (*forced —*) bégār m.
work (to), intr. kār k.; — *hard for s.h.*, . . . pase koshish k.
world, n. duni-ā f.
worn, a. *to become — out (is torn)*, shlédul; *to become — down* sūlédul.
worn out, a. zoṛ.
worry, n. rabeṛ m., laber maber m.
worry (to), tr. rabeṛawul; *to be worried*, rabeṛédul.
worthless, a. nākārah.
would that, part. kāshke . . . (subj.).
wounded, a. zhobal, lagédelé.
wrathful, a. ghazabnāk, qahrzhan.
wretched, a. khwār.
write (to), tr. likul; *to cause to be written*, likawul; *he can —*, pah lik po-égī.
writer, n. (*of petitions*) 'arzi-nawis m.
writing, n. lik m.
wrong, a. *to be —*, ghalaṭédul.
yard, n. (*measure*) gaz m.
yarn, n. (*story*) khaberè f. pl.; *to spin a —*, khaberè k.
year, n. kāl m.; (*in dates*) san m.; *this —*, sag, tsakh kāl; *this —'s*, sangané; *last —*, parosakal; *time of —*, mausim m.; *the — 1903*, san nūnas sawa dré; — *before last*, wurm kāl; *next —*, makhè kāl.
yellow, a. zī-ér.

I. English-Pashtu Index

- yes**, ad. ho, o, au, é-o, é-au; bé shak; kho; rendered by repeating words of question: — *of course*, wale nah?, o keh nah?
- yesterday**, ad. parūn; — *evening*, bégā(h); *since* —, parūna rāse; *day before* —, buḷ parūn, buḷ bégā, wurmah wradz; —'s parūné.
- yet**, ad. lā; — *another*, yau buḷ . . . hum; *though* . . . —, hum keh . . . hum (kho).
- yield** (to), tr. *how much will this field* —? lah dé paṭī nah bah tsomerah wushī?
- yoke**, n. (*for oxen*) jugh, jagh m.; — *of oxen*, qulbah f., jagh m.
- yonder**, ad. haltah.
- you**, pron. sg. nom. teh, acc. and form. tā.
pl. nom. tāsū, acc. and form. tāsū.
- young**, n. (*of animals*) baché m.; *with* —, blārbah, da langtūn; *to have* —, langédul.
a. dzawān.
- your**, pron. sg. stā, da stā, da tā; dé.
pl. stāsū, da stāsū, da tasū; stāsé, da stāsé, da tāsé; mū.
- yourself, yourselves**, pron., nom. pakhpulah; obl. dzān, khpul dzān.
- youth**, n. (*juventas*) dzawānī f., zal-mītob m.; (*juvenis*) dzawān m.

PASHTU-ENGLISH INDEX AND
VOCABULARY

ALPHABETICAL ORDER

The Alphabetical order of the Pashtu-English section is substantially that of the English alphabet.

Note—(1) Diacritical signs over vowels are disregarded except where two words, otherwise identical, come together, in which case an unmarked vowel takes precedence, thus—

nan precedes *nān*.

(2) ' is treated as an integral part of following vowel and does not affect the position of the word, thus—

'ālam precedes *āle*.

(3) The consonant order is as in English with the following necessary amplifications (see § 6).

d	is followed by	ḍ
g	„ „	ḡ, ḡ ⁿ
h	„ „	ḥ
k	„ „	kh, <u>ksh</u>
n	„ „	ṇ
r	„ „	ṛ
s	„ „	ṣ, ṣ, sh
t	„ „	ṭ, ṭ
z	„ „	z, z, z, zh

ts and dz come last of all.

II. PASHTU-ENGLISH INDEX AND VOCABULARY

-a, (1) 2nd element of particles lah
... -a and da ... -a denoting
abl., 49-53b.

(2) Alone with ter, 279; with
pore, 281; with bé, 282. Also:
parūn-a rāse, 239; pah wer-a
kkshé, 270; nājor-a ghwunde,
290, &c.

(3) With voc., 26.

ābād, a. *prosperous, thriving, fertile,
populated, prepared*, 143, 187;
khpul kor — k., *to establish o's
prosperity*, 268; kor pah jinat
kkshé —, *a mansion prepared in
heaven*, 317.

abel, a. *bare, barefooted, unshod*, 252.

āchawul, tr. *to throw, cast, put*, 37,
167, 171, 242; with rā-, der-,
wer-, 255; ... tah potaké —,
*to put a skin on s.o. (a native
'cure')*, 313; dāk kkshé —, *to
post s.t.*, 196; pah ... bār —, *to
load s.t.*, 254; hā —, *to lay eggs*,
280.

adā, f. — k., 166, *to pay, fulfil,
discharge*.

adab, m. *courtesy, politeness, manners*;
bé —, *disrespectful, rude*, 282.

adabnāk, a. *courteous, well-man-
nered*, 8.

'adāwat, m. *enmity, bad blood*; —
mi werserah woh, *there was bad
blood between us*, 315.

a-e, interj. *oh!* with voc., 26. v. a-i.

āfsar, n. *officer*, 29.

aghah, demons. v. **haghuh**.

aghah pas, ad. *thereafter*, 374 c.
v. **pas**.

aghi. v. **haghuh**, 115.

aghostul (: āghwund), tr. *to dress,
clothe, put on (clothes)*, 169;
p.p., 200; spīnè jāmè —, *to
put on native (Afghan) dress*,
233.

āghustawul. v. 161 fn.

āghwund-. v. **āghostul**.

āghwundawul, tr. *to have clothes
put on*, 164, 167, 173.

āghzé, m. *thorn*, 366.

āhanger, m. *blacksmith*, 384.

a-i, interj. *oh! hullo!*, 322. v. **a-e**.

'aib, m. *fault, blemish, defect*, 87.

'akas, m. *grudge*; ... serah — k.
(lirul), *to bear (harbour) grudge
agt. s.o.*, 269.

ākhir, ad. *finally, in the end*, 291;
ter — a pore, *to the last, in the
end*, 291.

ākhirat, m. *future life*, 8.

ākhistul (: ākhel-). tr. *to take, seize,
fetch, receive, accept, buy*, 113,
123, 128, 137, 225, 274 c.p.
With rā-, 255; p.p., 200;
tense constr., 210; baḍè —, *to
take bribes*, 232; da ... nah
zamānat —, *to take security fr.
s.o.*, 53; mi tré wākhistul, *I took
it from him*, 99; jerimānah —

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- (abl.), *to fine s.o.*, 145; mā bah dā mékshah ākhistelah . . . , *I would buy this buffalo cow . . .*, 225; berāberī . . . , *to turn out successfully*, 234, 315; ter . . . dzawāb — tselah . . . , *to make s.o. explain why . . .*, 320; baré —, *to win the day*, 252; pah bai'ah —, *to buy*, 266; dā pah tso rūpai-é ākhelé? *what price do you buy it at?* 267; ter (=tré) qarez —, *to take a loan from s.o.*, 279; ter . . . badal —, *to take revenge on s.o.*, 316; lās — (abl.), *to withdraw support fr. s.o.*, 8.
- akser**, a. most. pah —o khalqo **kkshé**, *amongst most communities*, 288.
- ad. *usually*, 287; — dāse wī, *it is usually thus*, 288.
- 'ālam**, m. pl., *people, the world*, 18 b.
- āle**, ad. *thither*, 293 a; — dile, *hither and thither*, 293 c.
- algād**, m. *wake-course*, 196.
- āl(w)üz-**. v. **ālwatūl**.
- ālūzawul**, tr. *to cause to fly, blow away*, 167, 172.
- ālwatūl** (: ālūz-), intr., *to fly (of bird, &c.)*, 168, 177, 247.
- aman**, m. *safety, peace, security*, 304.
- amān**, m. *protection, safety*, 374 c.
- 'amel**, m. *action*; pah . . . — k., *to act on (advice, &c.)*, 8.
- amīr**, m. *noble*, 419.
- amroza**, ad. *within one day*, 291.
- andāz-**, in comps. P. andākhtan: andāz, *to throw, shoot*.
- andékkshman**, a. *anxious*, 388.
- anderpāyah**, f. *ladder*, 211; da anderpā-è nah, *from the ladder*.
- Angréz**, m. *British*; da — Serkār. *British rule*, 239.
- angūr**, m. *grape*, 21.
- apsos**, interj. *alas!* 322.
- 'aqel**, m. *intelligence, good sense, wisdom*, 8.
- 'aqelmand**, a. *intelligent, wise*; da 'aqelmando kār nedé, *it is not the act of wise men*, 63.
- ārāmtī-ā**, f. *ease, comfort*, 343.
- 'araz** ('arez), m. *petition, request, statement*; khpuł — bah wertah wuwāyema, *I shall make my request to him*, 40; — k. m. pl. *discussion, talking*, 22 b.
- arbāb**, m. *chief, important man*; —ān, 'big people', 129.
- arhaṭ**, m. *Persian wheel (for drawing water fr. well)*, 50 a.
- armān**, interj. *alas!* 322.
- 'arzi**, f. (*written*) *petition*, 266.
- 'arzinawīs**, m. *petition writer*, 266.
- aṛawul**, tr. *to upset, overturn, tilt over*, 171.
- ās**, m., pl. āsūnah, *horse*, 37, 40, 62, 66 e. p.; dēr āsūnah, *a lot of horses*, 50 a; — bānde gerzédul, *to go about on a horse*, 314.
- asbāb**, m. *kit, baggage, 'things' (in general)*, 90, 143.
- āse**. v. **hase**.
- āsk**, a. *high, raised*. v. **hask**.
- āskawul** (haskawul), tr. *to raise, elevate, lift, pick up*, 175, 199.
- āspah**, f. *mare*, 62, 123, 205, 290.
- āstawul**, tr. *to send, dispatch*, 167, 171; with rā-, der- wer-, 255; lo-é faudz —, *to send a large force*, 190.
- aṣal** (aṣel), m. *origin, race*; da **kshel**

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—, a. *well-bred*, 34; pah — **kkshé**, ad. *in reality*, 289 b.

aşel, v. **aşal**.

āshnā, m. *acquaintance, friend*, 8.

āshnā-ī, f. *acquaintance, friendship, intimacy*; — mi werserah nah dah, *I have no acquaintance with him*, 295.

atah, num. *eight*; — shela, = 160; — — shela, 160 *apiece*, 53.

atah las, num. *eighteen*, 190.

atem, a. *eighth*, 8.

atī-ā, num. *eighty*; — las, *ninety*, 77.

au¹, conj. and, 127 a, 234, 295.

au², ad. *yes*, 287.

audas, m. *hand-washing*; *ablution (before prayers)*, 329, 395.

aukhānah, f., 329.

aukshé, m. *brother-in-law*, 8.

aurawul. v. **auwrawul**.

aurédul. v. **auwredul**.

aurédul (: āwer-, : woksht-), intr. *to turn*, 178; da chāqū makh aurédele dé, *the edge of the knife was turned*, 205.

aurédūn, m. *hearing*, 209.

auwrawul, tr. *to cause to be heard; communicate (orally), tell*, 162, 167, 173; stā hukem mi wertah auwrawulé dé, *I have (verbally) communicated your order to him*, 164.

auwredul (: auwr —), tr. *to hear, learn, listen to*, 162, 167, 170, 232; chéh chā khaberē yé wā n'aurédē ..., *when no one listened to his talk*, 199; mā aurédeli di chéh ..., *I have heard that ...*, 128 a; pah auwredō kkshé rādzi chéh ..., *there is a rumour that ...*, 189 (آوردل).

āwer-. v. **aurédul**.

āwerul, tr. *to turn, alter, overturn*. v. **āwukshtul**.

āwukshtul (: āwer-), tr. *to turn, overturn*, 171.

awwal, a. *first*; pah awwal ser kkshé mā wulid, *the first time I saw him*, 232; da awwal ser nah, *from the first*, 291.

ad. *first, at first, before, formerly, principally*, 291; zeh awwal rawān shwum, *I started before him*, 111; awwal rāghelē wum, *I came before*, 250; with abl. 53 a.

‘azāb, m. *distress, pain*; pah — sh., *to be in distress*, 267.

āzād, a. (*set*) *free, liberated*; with abl. *free from*, 53 b.

bāb, m. *matter, affair*, 309.

baché, m. *young, child, chicken, &c.*, 280.

bad¹, m. *harm, evil, hurt*; — rasawul (dat.), *to do hurt to s.o.*, 319.

bad², a. *evil, bad, wicked, savage*, 290; dā dēr - manī, *they consider it very bad*, 150; ... serah —, *bad towards s.o.*, 269; —ē wradzē nakshlawul, *to behave badly*, 313; pah ... — gumān k., *to think ill of s.o.*, 8; —ān m. pl., *the wicked*, 63.

bād, m. *wind*, 380.

badal, m. *exchange, revenge, retaliation*; ter ... — ākhistul, *to take revenge on s.o.*, 316.

badalawul, tr. *to change, exchange*, 175.

badalédul (-ég-), intr. *to change*,

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- 215; us bah serah badal shī, *they will be interchanged at once*, 217.
- bādām**, m. *almond*, 21.
- badbakht**, a. *unfortunate, luckless*, 397.
- badbakhtī**, f. *misfortune*, 346.
- badī**, f. *feud*, 271, 304; pah badai k^{kkshé} nak^{shaté}, *involved in feuds*, 225; bādī yé shtah, *they are at feud*, 290.
- bādkaksh**, *chimney*, 398.
- badkho-é**, a. *evil-natured*, 319.
- badlaman**, a. *of evil conduct, ill-conducted*, 397.
- badmāsh**, m. *bad character*, 317 (بدمعاش).
- badnāmī**, f. *disgrace, evil repute*, 346.
- badnāmūs**, a. *of ill fame*, 397.
- badragah**, f. *escort*, 303.
- bādwan**, m. *sail, windscreen (for lamp)*, 380.
- baḍah**, f. *bribe*; —è ākhistul, *to take bribes*, 232.
- bāḍgol**, m. *leading rope (of horse)*, 336.
- bā-élul**, tr. *to lose (at games, &c.)*, tr. and intr., 152, 169.
- bāgh**, m. *garden*, 380.
- bāghichah**, f. *garden*.
- bāghwān**, m. *gardener*, 380.
- baglé**, m. *heron*, 406.
- bah**, part. used to mark tenses, 223; with fut. 217, 218, 223; with fut. perf. 210, 237; with imperf. denoting frequentative or habitual action, 199, 224.3; position in sentence, 257-262. dā mi dré-am kāl bah wī chéh . . . , *it is some three years since I . . .*, 233.
- bāher**, ad. *outside (abl.)*, 284, 22 a, 246, 293 a; da — nah, lah — nah, *from without*, 293 d.
- bai'ah**, f. *price*, 134, 225; pah — ākhistul, *to acquire by purchase*, 266 (بيع).
- bā'idah**, a. *necessary, incumbent, fitting*; with dat. 41, 189; bā'idah nedī chéh . . . , *you should not . . .*, 197.
- bajah**, f. *hour, pl. o'clock*, 47, 237, 266; pah tsalor nīmè bajè, *at 4.30 o'clock*, 72.
- bakerai**, f. *flint*, 361.
- bakhkshiksh**, m. *gift*, 387.
- ba(kh)kshul**, tr. *to present, bestow, grant, forgive &c.*; Khudā-é dé wubakshah! *God forgive you!* 169.
- balad**, a. *acquainted with (serah)*, 269.
- balai**, f. *pole, rafter*, 406.
- balédul**, intr. *to burn, catch fire*, 411.
- balul**, tr. *to summon, call*, 411; with rā-, 255.
- band**, a. *stopped (of clock, &c.)*, tied, 306.
- bānde**, po, *on, upon, towards, by, by means of, plus, 'apud', (of time) past*, 272-3; shpag shila tsalor bānde, $(6 \times 20 + 4) = 124$, 78; pā-o — dolas bajè, $\frac{1}{4}$ past 12 o'clock, 73; pā-o — . . . , plus $\frac{1}{4}$, 83; wer —, rā —, *towards him, me*, 69; pré —, *upon it (them, &c.)*, 280; (pah) chuṭai — tūl, *to go on leave*, 195. v. pah . . . bānde.
- bandédul**, intr. *to be tied, to be stopped (of clocks, &c.)*, 204, 306.

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- bandī**, m. *captive, prisoner*; — ā-khistul (acc.), *to take prisoner*, 274.
- bandobast**, m. *settlement, arrangement, Revenue Settlement*, 362, 393; *da dé tapè — wushuh, a Rev. Set. of this district was carried out*, 42; *dā — lā hum ksheh dé, this arrangement is still better*, 290.
- bandūkh**, m. *matchlock*, 381.
- bāng**, m. *call, cry*, 365.
- banglah**, f. *bungalow*, 39.
- banyadam**, m. pl. *human beings, mankind, men (Menschen)*, 18 b (بنی آدم).
- bañi-ah**, m. *Hindu shopkeeper, merchant, Baniya*, 22 c, 152, 275.
- bār**, m. *burden, load*; *pah . . . — āchawul, to load s.t.*, 254.
- barakat**, m. *blessing*, 365.
- barakatbūṭé**, m. *plant of blessing (name of shrub)*, 365.
- bārān**, m. *rain, rainfall*; pl. — *ūnah*, 20, *falls of rain, rain-storms, rains*, 18 c, 31, 96, 234; *herah wradz chéh — werégī, when it rains every day*, 128 a; — *ḍér kégi, it rains a great deal*, 39.
- baré**, m. *victory*; — *ākhistul, to win the day*, 252.
- bārkaksh**, a. *load-bearing, of burden*, 399.
- barq**, m. *lightning*, 398.
- barqandāz**, m. *musketeer, constable*, 398.
- bas**, ad. *only, enough*, 127 a, 289; — *pah . . . , only by means of*; — *kārtūsūnah nīstah, only cartridges are wanting*, 246.
- bās-**. v. *īstul*.
- bātai**, f. *wick, candle-lamp*, 406.
- batak**, m. *water-flask*, 348.
- bataké**, m. *water-flask*, 348.
- bāzār**, m. *bazar, native market*, 13 c, 231, 246.
- bāzī**, f. *game*; *pah bāzai zghalédul, to run a race*, 28.
- bāzūband**, m. *armlet*, 394.
- bé**, pr. *without, except (abl.)*, 282 e. p.; — *da dé nah chéh . . . , unless*, 282, 300 c.
- bé-ā**, ad. *again, then, after that, in reply, re-*, 41, 99, 309, 311, 292 e. p.; — *ḍak k., to reload*, 313; — *jorawul, to repair, put right again*, 313; — *berḥāl k., to reinstate s.o.*, 318.
- bé-al**, a. *separate, aside, apart*, 326.
- bé-alawul**, tr. *to separate out*, 53 a.
- bé-āyem**. v. *bówul*, 242.
- bédār**, a. *awake, on the watch*, 303.
- bégā(h)**, ad. *last night, yesterday evening*, 10, 11, 46, 291 e; — *lah, this (coming) evening*, 46, 291 c; *bul —, the day before yesterday*, 291 f.
- bégār**, m. *forced labour, unpaid labour*, 53 b.
- béghama**, ad. *without anxiety, unsuspecting*, 224.
- bégunāhī**, f. *innocence*, 346.
- béhétsa**, ad. *without reason, for no cause*, 8.
- béhada**, ad. *excessively*, 294 c.
- béhai-ā**, a. *without shame, shameless*, 8.
- bé-īmān**, a. *faithless*, 356.
- bé-īmānī**, f. *treachery*; . . . *serah — k., to behave with treachery, towards s.o.*, 316.
- bé-ingāfi**, f. *injustice*, 346.
- békhī . . . nah**, ad. *not at all*, 289 a.
- béperwā**, a. *heedless, regardless*;

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- lah . . . -a —, *without thought for . . .*, 8.
- béperwā-ī, f. *indifference, nonchalance*, 346.
- béqī-āsa, ad. *beyond count*, 294 c.
- ber¹, m. *breast*, 394.
- ber², ad. *above, up*, 293 a; da —a, *from above* (i.e. fr. *Afghanistan*), 50; da — nah, fr. *above, down*, 293 d.
- berāber, ad. *breast to breast, level, equal, certainly, all right*, 205; namūnah serah —, *up to sample*, 416.
- berāberawul, tr. *to level*; gher wer —, *to go across country*, 338.
- berāberī, f. *equivalence, evenness*, 346; kshkār — wā nākhistelah, *sport did not turn out successfully*, 234, 315.
- beramtah, f. *carrying off of cattle, hostages, &c., in reprisals*, 361.
- berbād, a. *wasted, thrown away*; . . . pase duni-ā —ah k., *to throw money away on . . .*, 278.
- berdār, in comps., P. berdāshstan: berdār-, *to carry out*, 399.
- berhāl, a. bē-ā — k., *to reinstate s.o.*, 318.
- bernāqa, ad. *unjustifiably*, 289 b, 374 b.
- bertī, f. *enlistment*, 94 (٩٤٢).
- bertséran, ad. *on the surface, apparently*, 289.
- bérāi, f. *boat*, 59, 149.
- bésababa, ad. *without cause*, 8.
- béshak, ad. *certainly, to be sure, without doubt*, 42; — chéh mā . . . , *certainly I did . . .*, 234.
- béshaka, ad. *certainly, without doubt, indubitably*, 282, 287, 316, 356; — . . . lékin, *granted . . . but*, 288; — chéh, *granted that*, 287.
- béshāna, (1) a. *unequalled, very great*, 252.
- (2) ad. *excessively*, 294 c.
- béshumāra, ad. *beyond count, countless*, 294 c.
- bétama'ah, a., ad. *disinterested(ly)* 8.
- béwafā-ī, f. *faithlessness, disloyalty*; — k., *to be faithless, &c.*, 99.
- béwul (: bē-ā-), tr. *to conduct, lead, carry (of animate beings)*; without wu-, 242. (Alternating with botlul, q. v.)
- bī-ertah, ad. *back, backwards, again, back again*, 293 a; — rāghlul, *to return, come back*, 46, 252.
- bilkul, ad. *absolutely, completely, entirely, quite*, 8, 289; — . . . , *not the slightest . . .*, 106 (بالكل).
- bīmārī, f. *illness*, 346.
- bīn, in comps., P. didan: bīn-, *to see*, 399.
- bīrah, f. *haste, speed*; — k., *to make haste, look sharp*, 242.
- bīwul. v. béwul, 372.
- blārbah, a. f., *with young, pregnant*, 113.
- bo, m., *smell, perfume*, 390.
- bostān, m. *orchard*, 390.
- botah, f. *taking of hostages, &c.*, 361.
- botah beramtah, f. *reprisals*, 361.
- botlul (: boz-), tr. *to carry off (animate beings), take away (inanimate things)*, 29, 118, 247; without wu-, 242. v. béwul.
- botuh, m., *carrying off, abduction*, 209.
- brag, a. *piebald*, 113.
- brālbah. v. blārbah, 336.

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bré^kshédul, intr. to shine, glitter, 178.

brīd, m. boundary; **khpuł** — tsakhah, along their boundary, 305.

bruĵ, v. **burj**, 336.

brastan, f. quilt, 62.

būdai, f. old woman, 406; **da** — ĩāl, the old woman's swing (?), the rainbow, 365.

bukhtsah, f. bundle of clothes, 348.

bukhtsakai, f. bundle of clothes, 348.

bukst, a. stuck, in difficulties, 19.
v. **bukstédul**.

bukstédul, intr. to get stuck, get into difficulties, 19.

bul¹, conj. but, 13 c.

bul², (1) a. other, 50 a, 234 c. p.; **yau palau** — **palau katul**, to look out on either hand, 199; **yau** — **ās hum**, yet another horse, 127 a; — **šabā**, day after to-morrow; **šabā nah** — **šabā**, do., 291 f.; **lā** — **šabā**, third day fr. now, 291 f.; — **parūn**, — **bégā**, day before yest., 291 f.; **yau** —, — **yau**, v. **yau**.

(2) pron. another, the other, 125.
— **yau nishtah**, there's not another one, 126; **yau . . . bul . . .**, the one . . . the other, 126.

bul chertah, ad. elsewhere, 293 c.

bul hétsok . . . nah, pron. sg., not one other, 124.

bul yau, pron. sg., another one, 124.

bul tsok, pron. sg., another, 124.

būr, a. having lost a child, childless; **mor derbānde** — **ah shī!** may your mother be bereft of you (by death) / 188.

burj, m. fort, tower, 53 a, 165, 231, 303.

būs, m. chopped straw, chaff, 317, 406.

būsārah, f. stack of 'būs', 232, 284.

būfé, m. bush, shrub, plant, 14, 406.

bzhah, a. torn, ragged, 322.

chā, pron. form. of **tsok**, q.v.

chā-è. v. **chai-è**.

chai-è, f. pl. tea, 18 c, 321.

chāgh. v. **chākh**.

chākh, a. active, vigorous, 31.

ad. quickly; — **lārul**, to make haste, 234.

chal, m. trick, joke, device, 406; **dā tseh chel dé?** what joke is this? 152; **tseh chel yé wukuh?** what device had he recourse to? 292.

chalān, m. transfer of a case, 406.

chalawul, tr. to move, set in motion, 172.

chalédul (-ég-), intr. to move, proceed, be in movement, be established, be in existence, 178, 239, 411.

chamtār, m. a certain stringed instrument, 333.

changhalah, f. betrothed girl, bride-elect, 277.

chāp¹, a. lock of a gun, 406.

chāp², a. printed, 410.

chapah, f. wave; **sīnd pah** — **o rāghé**, the river came down in waves, 266. v. **tsapah**.

chāpér, ad. on all sides, all round (abl.). **gér** —, 53 a, 293 c.

chāpérah, ad. around, 293 a.

chaprāsī, m. chaprasi, messenger, 11.

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chāqū, m. *knife, penknife*, 205.

chārpahrah, f. *four watches, a twelve hours' tour of duty*, 367, 404.

chārah, f. *knife*, 348.

charūkai, f. *smallish knife*, 348.

chaugān, m. *polo, dzā-é da — da-pārah, polo-ground*, 128 a.

chā-ūnai, f. *cantonment, cantonments*, 406.

chéh, (1) pron. *who, which, that*, 139-50 e. p. kum —, — kum, *whichever one*, 123, 128; her tsok —, *whoever*, 128.

(2) conj. *as, when, if, whether, so that, in order that*, 300-1, 303-18, 197, 218; — nah, *so that not, lest*, 159, 197; *dér — . . . , however much . . . , much though . . . , 113*; as 'takiyah kalām' 150; after wai-ūl, &c., introducing O. R. (often rendering Eng. O. O.), 95, 106, 122, 152 e. p.; after *pukштуnah k.*, &c., with O. R., 233 e. p.; rendering Eng. infin., 150, 165, 232 e. p.

chel. v. **chal**.

chere, ad. *ever, at any time*, 29, 291, 313; — nah, *never, not at any time*, 291; *keh chere . . . , if ever*, 232; *dāse — nah wī chéh, let it never happen that . . . , 197*.

chertah, (1) ad. *where ?* 70, 127 a, 199, 206 e. p.

(2) ad. *elsewhere, anywhere*, 232, 293 a; with neg. *nowhere else*, 13 c; her —, *everywhere*, 18 c, 293 c; *būl —, elsewhere*, 293 c; — *bāher telé, gone out somewhere*, 246.

chichūl, tr. *to bite*, 153, 290.

chighah, f. *alarum, hue and cry*; . . . pase — *rāwatē dah, a hue and cry has gone out after . . . , 277*.

chighah chugh, ono. *sound of shoes on ground*, 338.

chighe. v. **chikhe**.

chikhe, interj. *get out! shoo!* (*driving an animal away*), 322.

chilam, m. *a tobacco pipe, 'qalian'*; — *tskawul, to smoke a pipe*, 232 (چلم).

chīnah, f. *spring (of water)*, 127.

chīr, ono. *sound of tearing cloth*, 339.

chirg, m. *cock, fowl*, 348.

chirgbāng, m. *cock-crow (time)*, 365.

chirgūrē, m. *chicken, pullet*, 348.

chītai, f. *letter*, 406; — *mītai, letters*, 338.

chughelikhor, m. *backbiter*, 198.

chuṇul, tr. *to sift, separate*, 411.

chup, a. *silent*, 40.

chuṭi, chutai, f. *leave*, 129, 135, 195; — *ghwokshtul, to ask for leave*, 194; — *werk. (dat.) to grant leave to s.o.*, 241, 315; *pah chuṭai bānde, on leave*, 106, 195, 233, 129; *da yauwē shpē — . . . nah, not a single day's leave*, 233; *da dwo laso shpo —, 13 days' leave (= 12 nights')*, 233; *dzmā — wushwah, my leave has come to an end*, 232.

da, pr. of (form.), 11 e. p.; as gen., 29-35.

dā, demons. (1) *this*, m. f. nom. acc., 110-14; *these*, m. f. nom. acc., ib.; — *chéh dī, these (in opposition to 'those')*, 150.

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dā (2) pron. *he, she, it, they*, 110-15.
da . . . -a, part. denoting abl., 49-53 b.

da . . . **lānde**, part. (form.) *under, underneath*, 14.

da . . . **nah**, part. (form.) *from, out of*, 23; denoting abl., 49-53 b.

dafter, m. *office, record-book, roll*, 330.

daghah. v. **daghuh**.

daghahse, 'a., ad. *like this, such*, 116.

daghuh, (1) demons. *this*, 110-15.

(2) pron. *he, she, it, &c.*, 110-15.

dah, 3rd sg. f. pres. indic. vb. 'to be', 13 a, e. p., aux., 227.

daiqān, m. *peasant, villager*, 320 (دېقان).

dākhil, a. *entering, entered*, 142.

dākhilawul, tr. *to cause to enter*; **nāghah** —, *to pay up a fine*, 304.

dākhilédul, intr. *to enter, be admitted*; **pah** . . . **kkshé** —, *to enter*, tr. 142.

dam, m. *minute, moment*; — **pah** —, *by degrees*, 289 b.

dānah, f. (1) *berry, grain, seed, grape*; **dā kwer bah dānè nah nīsī**, *this vine will not bear (grapes)*, 235.

(2) *boil*, 348.

dānakai, f. *little boil*, 348.

danenah, ad. *within, inside* (gen.), 284, 293 d, 374 b. v. **nenah**.

dāng-. v. **dangul**.

dangul, tr. conj. *to jump, jump down*, 151, 183, 211.

dānish, m. *wisdom*, 387.

dapārah, po. (gen.) *for, for the sake of, on account of, because of*, 11, 64, 106, 283, 374 b, e. p.; **da**

Aprido da lānde kawulo —, *in order to reduce the Afridis*, 190; **da zhīmī** — **pakār**, *necessary for winter*, 62; — **da dé chéh** . . . , *because, in order that* . . . , 283.

dapāsa, ad. po. (gen.) *upon, on top of, above*, 284, 293 d, 374 b. v. **pās**.

-**dār**, in comps. P. **dāshtan**, : **dār**, *to hold, possess*, 383.

darah, f. *pass, valley*, 30.

daroghah, m. *superintendent*, 106.

dārū, m. pl. *powder, medicine, gunpowder*, 18 c, 52; — **tskul** *to take medicine*, 70.

darah, f. *log*, 199.

dārah, f. *raid, attack, raiding party*, 51.

dāramār, m. *raider*, 29.

dāse, (1) a. *such, like this, of this kind*, 116, 122, 233, 235, e. p.

(2) ad. *so much, to such a degree, to this extent, thus, so*, 22 d, 116, 289-90; — **dér**, *so much, many*, 206; **hamésh** — **wī**, *this is always the way*, 296; — **kégī**, — **shī**, *it so happens, it occurs*, 197, 243; — **nah kégī**, **nah shī** (**chéh**), *it is impossible (that)*, 206, 243; — **dī chéh** . . . , *it is customary to* . . . , 271; **dā kār** — **nah kégī**, *it is not done in this way*, 154; — (**ksheh**) . . . **likah** (**chéh**) . . . , *as (so) (good) as* . . . , 70, 149, 318; — **wai-ul chéh** . . . , O. R. . . . , *to say that* . . . , 319.

dastī, ad. *quickly, immediately, at once*, 14, 29, 196; **us** —, *at the moment*; **sam** —, *immediately, forthwith*, 289 b; — **chéh**, *as soon as*, 305.

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dastūr, m. *custom, fashion*, 391.
dau, m. pah —, *at a run, running*, 38, 289 b; — k., *to run*, intr., 168.
daulat, m. *wealth, riches, means*, 62.
daulatman, a. *wealthy*, 388.
dauter, m. *hereditary estate*, 330. v. **dafter**.
da'wah, f. *complaint*; da ... pah nāmah bānde — k., *to lodge a complaint agt. s.o.*, 272.
de¹, part. used in jussive sense with subj. opt., 29, 188, 196, 321 e. p.; wī —, *let it be*, 196.
de². v. **dé**³.
dé¹, *is, exists*, 3rd sg. m. pres. indic. vb. 'to be'; aux., 227, 246.
dé², demons. (i) f. form. **dā**, q. v., 114.
 (ii) m. f. pl. form., ditto.
 (iii) m. f. sg. nom., ditto.
dé³ (de, di), pron. 2nd sg. gen. 90, 92; agen., 106; position in sentence, 257-62; acc. 187.
deh, m. form. **dā**, q. v.
dé-o, m. f. form. pl. **dā**, q. v.
depārah. v. **dapārah**.
der¹, m. *door*, 365; — pah —, *from door to door*, 374; — pah — sh., *to become a vagabond*, 374.
der², pron. 2nd sg. and pl. 105, 224; — tah, dat. *to you, for you*; — nah, abl.; — tsakhah, *with, near you*, &c.; — pase, *after, behind you*, &c.; — serah, *tecum, vobiscum*; — bānde, *towards you*, &c.
der³, separable verbal prefix (often, see under simplex), 249; position in sentence, 257-62.
der⁴, in comps. *three*, 367.

derak, m. hé — (-a), *purposeless*, 282.
derbalai, f. *tripod*, 367 (: pal).
derdman, a. *pained, suffering, afflicted, in pain*, 335, 388.
derghlul, intr. *to come (go) to you*, 218.
derjah, f. *degree, rank, step*, 196.
derkeṛul, **derkawul**, tr. *to give you, to give back, repay, offer (to you)*, 81, 137, 166, 234, 241, 255.
derkhās[t], m. *application, request, demand, petition*, 335; da chuṭai —, *an application for leave*, 129 (درخواست).
derkum = **derkawum**.
derlégul, tr. *to send (to you)*, 207.
dermāndagī, f. *exhaustion*, 385.
derogh, m. *lie, falsehood, untruth, what is false*, 282.
derogh(z)an, (1) m. *liar*, 145.
 (2) a. *lying, untruthful*, 392.
dérsh, num. *thirty*, 71-88, 237.
dershal, f. *sill, door-frame*, 365.
dertah. v. **der**².
dertlul, intr. *to go to you*, 255.
derūzger, m. *carpenter*, 384.
derwān, m. *doorkeeper*, 380.
derwāzah, f. *door, doorway, gate*, 129, 396.
di. v. **dé**³.
dī¹, m. f. nom. pl. **dā**, q. v.
dī², 3rd pl. pres. indic. vb. 'to be'; aux., 227.
dī-ārlas, num. *thirteen*, 71-88, 107.
dīdār, m. *seeing, sight*, 382.
dīgai, f. *tank*, 232.
dilāsā, a. *heart-soothing, comforting*; k. (acc.), *to comfort s.o.*, 396.
dilāsah, f. *comfort, consolation, re-*

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- assurance; — k. (dat.), *to set s.o.'s mind at rest*, 284.
- dilatah, ad. *here, hither*, 293 a.
- dilāwer, a. *courageous*, 380.
- dile, ad. *here, hither*, 293 a; — palau, *in this direction*, 293 c; — rāstūn sh., *to return here*, 218; ale —, hore —, *hither and thither*, 293 c.
- diltah, ad. *here, hither*, 129, 198, 232, 293 a, e. p.
- dimāgh, m. *brains*, 379.
- dīndār, a. *pious, religious*, 103, 383.
- dīng, a. *tall*, 121 (دینگ).
- dirzī, m. *native tailor*, 165, 273.
- dīwāl. v. dīwār.
- dīwār, m. *wall*, 161; — tsakhah, *close beside the wall*, 275.
- dī-ū, m. f. pl. form. dā, q. v.
- dolas, num. *twelve*, 73; form. dwo laso, 233.
- domerah, ad. *so, so many, thus much*, 206, 294 a; — (lo-é) . . . likah, *as (big) . . . as*, 138; — dēr dé, *that's lots*, 137; — mā tsakhah dī no, *these are all I've got*, 137; — dère rūpai-è, *so much money*, 38; — (chéh) . . . tsomerah, *so much . . . as, tantus . . . quantus*, 70, 137; — zor nah lirem chéh . . ., *I have not the power to . . ., cannot . . .*, 206; — . . . dzān wazhnī, *he puts himself to all this trouble*, 283.
- donah. v. domerah, 138.
- doshālah, f. *piece of cloth formed of two widths sewn together*, 397.
- dost, m. *friend*, 8, 150.
- dostī, f. *friendship*, 8, 346.
- derogho-é, m. *liar*, 8.
- doyem, a. *second*, 8.
- draz, m. *crash, loud noise*, 339.
- dré, num. *three*, 23, 72; — pā-o, = $\frac{3}{4}$, 73.
- dré-am, num. *third*, 8, 233, 310.
- dréghākshé. v. drékhākshé.
- drékhākshé, m. (3-pronged) *pitch-fork*, 367.
- dréwārah, a. pron. *all three*, 87.
- drūmédu, intr. *to run, go, imper.* 183; without wu-, 242.
- drūndwālé, m. *heaviness*, 345.
- du'a, f. *blessing, prayer*; — k. (dat.), *to bless s.o.*, 145.
- duh, m. sg. form. dā, q. v.
- dukshman, m. *enemy*, 129.
- dukshmanī, f. *enmity*, 346.
- dumbālah, f. *rear*, 369.
- dumbālahpur, a. *breech-loading*, 369, 372.
- duni-ā, f. *world, wealth, money*, 198, 278.
- dunyādār, a. *wealthy, of means*, 34.
- dūr, a. *far*, 399.
- dūrandéksh, a. *forethoughtful*, 399.
- dūrandékshī, f. *foresight*, 346.
- dūrbīn, m. *telescope, field-glasses*, 191, 399.
- dūrah, f. *fine dust (in the air)*, sg. or pl., 18 e.
- dwah, num. *two*, 23, 71-88; yau pah — sh., *to double itself*, 81, 267; yau —, *a couple*, 84; — nīm, *in halves*, 86.
- dwārah, a. *both, the two*, 8, 61, 87, 275.
- dwī, demons. m. f. nom. pl. dā, q. v.
- dwī-o, demons. m. f. form. pl. dā, q. v.
- dwoh. v. dwah.
- dz-. v. end of vocabulary.

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ḍaḍah, f. *side, edge*; *da . . . — tah*, *da . . . ḍaḍè tah*, *in the direction of, towards*, 39; (*pah*) *yau —*, *to one side, aside*, 293 e; *pah — gerzédul (abl.)*, *to avoid s.o.*, 8; *kār kawulo tah — mi nah lagī*, *I have no inclination to work*, 45.

ḍak, a. *full (of)*, *loaded (rifle)*, with *abl.*, 52 and *fn.*, 192, 410.

ḍāk, m. *post*; — *kkshé āchawul (acc.)*, *to post s.t.*, 196.

ḍakawul, tr. *to fill, load (rifle)*, with *abl.*, with *pah*, 52 and *fn.*, 192.

ḍakkhānah, f. *post office*, 11.

ḍakwālé, m. *fullness*, 345.

ḍal(l)ah, f. *gang, band of men, crowd*, 18 a, 224.

ḍand, m. *pool, pond*, 222.

ḍanger, m. *cattle (horned)*, 406.

ḍaz, m. *explosion, shot, report*, 339; *her kalah chéh — wushuh*, *as soon as the first shot was fired*, 305; *pah . . . bānde — è k.*, *to fire on*, 317 (—è? for *daza*, contracted m. pl., or *dazè*, f. pl.?).

ḍér, (1, a) *much, many, a lot, a great deal, a large supply of, plenty, sufficient*, 18 e, 19, 22 a, 38, e. p.; —è *ṭopè*, *nor —, many more*, 127 a; *dāse —, so many, so much*, 206; *domerah — dé*, *that's lots*, 137.

(b) *great, extreme, strong, &c.*; — *farakh*, *a great difference*, 53 b; —ah *mudah*, *a long time*, 32, 233; — *khī-āl*, *a strong intention*, 44.

(2) pron. *much, many*, 125, 127 nor —, *many more*, 127 a; . . . *dzinah —, a large no. of . . .*, 264.

(3) ad. *very much, extremely, &c.*,

13 a, 103, 127, 285, e. p., 294 d; super. abs., 67; —ah *kshah dah*, *very good, all right*, 58; — *sakht*, *very severely*, 142; — *tseh nah*, *not much*, 121; — *chéh*, *much tho' . . .*, 113; *keh — wi*, *at most*, 314.

ḍérah, f. *tent*; pl. *camp*, 252; — *nīwul*, *to pitch o's camp*, 320.

ḍingelai, f. *water-lift*, 50 a, 406.

ḍodai, f. *unleavened bread, food*, sg. or pl., 18 e, 127 a.

ḍol, m. *bucket*, 161.

ḍum, m. *musician, player*, 406.

é, pron. (1) 3rd. sg. gen. 13 a, e. p.; poss. adj., 90; agen., 14, 106, e. p.; acc., 27, 99, 119, 196 e. p.; with pr., *pé=pah + e*, 70.

(2) 3rd pl. poss. adj., 90; agen., 29, 106 e. p.; position in sentence, 257-62.

é·au, ad. *yes*. v. **é·o**, 287.

ékshawul (gd-), tr. *to place, put*, 169, 171; . . . *tah ghāruh —*, *to submit to s.o.*, 198.

ékshé. v. **ékshawul**.

é·o, ad. *yes*, 287.

éshawul, tr. *to make boil, boil (tr.)*, 172.

éstul. v. **īstul**.

faqat, ad. *only, merely*, 289.

farakh, n. *difference, distinction*, *abl.* or gen., 53 b.

faraq. v. **farakh**.

faṣal, m. *crop, harvest*; *saganī — ūnah*, *this year's crops*, 70.

faudz, m. *military force, army, corps, troops*, 18 a, 252, 317;

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- pah daghuh — *kkshé*, in this corps, 107; lo-é —, a large force, 190.
- fermān**, m. command, order, 399.
- fermānberdār**, a. obedient, 399.
- ferūsh**, in comps. P. ferūkhtan, : ferūsh-, to sell, 398.
- fiker**, m. thought, anxiety; — k. (dat.), to think about s.t., 44.
- fikerman**, a. thoughtful, anxious-minded, 388.
- furṣat**, m. leisure, opportunity, time (for), 207, 296; kār pūrah kawulo tah — nah woh, there was no time to finish the business, 44.
- gādai**, f. cart, carriage, 407. v. *gādé*.
- gādé**, m. cart, carriage, 308.
- gaḍūrē**, m. lamb, 348.
- gāhe**, (1) ad. sometimes, 291.
(2) conj. — . . . —, sometimes . . . and sometimes, 295.
- gallah**, f. flock, herd, troop (of horses), 18 a.
- ganḍul**, tr. to sew, make (by stitching), 31, 165; ṭotah — (dat.), to patch s.t., 37.
- ganjé**, a. bald, 410.
- gannah**, f. sugar-cane, 407. v. *gaṇī*.
- ganṭah**, f. hour, 70, 73, 313; (yau) nimah —, half an hour, 72, 234; pā-o —, quarter of an hour, 73; yau — pore, for a full hour, 239. v. *gēnṭah*.
- gaṇ**, a. close, dense, 410.
- gaṇah**, ad. perhaps, 287.
- gāṇah**, f. pledge; — k., to pawn, mortgage s.t., 159; — sh., to be pawned, ib.
- gaṇe**, ad. perhaps, 287.
- gaṇī**, f. sugar-cane, 235.
- gaṇul**, tr. to consider, think, count, reckon up, 169, 411; aghuh mi deroghzhān gaṇī, he thinks me a liar, 145.
- garzédul**. v. *gerzédul*.
- garai**¹, f. village, fort, castle, 290, 407.
- garai**², f. hour, watch, 407.
- garīsāz**, m. watchmaker, 246.
- gas**, a. left (not right); — lās tah, to the left (hand), 39.
- gaṭah**, f. (1) small packet, parcel (freq. of cartridges), 131.
(2) gain, advantage, profit; tré dérah — mi wushwah, I made great profit out of it, 279.
- gāṭelai**, f. bundle, package, 407.
- gaṭul**, tr. to win (at games, &c.), tr. and intr. gain (money, &c.), 133, 152.
- gaz**, m. yard, ell, 35, 74.
- gédikher**, m. silly fool, silly ass, 363.
- gēnṭah**, f. watch, hour, 407; genṭe tah kunjī werk., to wind a watch, 306.
- gér chāpér**, ad. round about, all round, abl., 53 a, 410.
- gerd**, m. dust (lying or in suspense), sg. or pl., 18 c.
- geriwān**, m. neck-protector, collar, 380.
- gerzawul**, tr. to change, turn, shift; pah . . . pase kaḍah —, to seek, cultivate s.o., 8.
- gerzédul**, intr. to turn round, walk up and down, wander, take a stroll, go about, 129; imper. 183; with or without wu-, 242; with ra-, 255; lah . . . nah pah

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- ɖaɖah —, *to avoid s.o.*, 8; hum
 hase gerzū, *we are only taking a
 stroll*, 290; ās bānde —, *to go
 about on a horse*, 314.
 gī-āh, m. *grass, fodder*, 379.
 gidaɖ, m. *jackal*, 407.
 giriftār, a. *arrested*, 382.
 girzōɖul. *v. gerzēɖul*.
 giɖandē, a. *swift, rapid, in a hurry*,
 252.
 -go-é, in comps. P. guftan : gū-ī-, *to
 say, speak*.
 golai, f. *bullet*, 407; pah — wula-
 géɖuh, *he was hit by a bullet*,
 212, 232, 266.
 gor, m. *grave*, 380.
 gor-. *v. katul*, 106, 169 c.
 gora-iz, m. *Martini rifle*, 61.
 goristān, m. *graveyard*, 390.
 gorkan, m. *grave-digger*, 398.
 gorwān, m. *grave-keeper*, 380.
 grān, a. *dear, expensive, precious*,
difficult, 22 b.
 grīwah, f. *neck*.
 guder, m. *ferry, ford*, 143.
 guɖ, a. *lame*, 311.
 guɖ, m. *ram, sheep*, 348.
 guɖah, f. *sheep, ewe*, 84.
 guftār, m. *speech, discourse*, 382.
 guftogu, m. *conversation*, 393.
 gul, m. *flower, rose*, 366.
 gulistān, m. *garden*, 390.
 gumān, m. *doubt, imagination, sup-
 position, idea*; — mi shī chēh
 . . . , *I suspect that . . .*, 32;
 pah . . . bad — k., *to think ill
 of s.o.*, 8.
 gunagār, a. *guilty*, 384.
 gunah. *v. gunāh*.
 gunāh, m. *crime, fault, sin*, 37, 288.
 gunde, ad. *perhaps*, 287.
 gūng, a. *dumb*, 416.
 gūtah, f. *finger, toe*, 365.
 -guzār, in comps. P. guzāshtan :
 guzār-, *to place, &c.*, 399.
 gaɖ waɖ, a. *mixed up, confused*,
 338.
 galai, f. *hail*, 19.
 gamandz, f. *comb*, 336.
 gɖul, tr. defect. *to place*. Rarely
 used in simple form. *v. kkshe-*
gɖul and ékshawul.
 gīrah, f. *beard*, 237.
 ghader, m. *perfidy, treachery, 'mu-
 tiny'*, 239.
 ghāksh, m. *tooth*; — -ūnah mi
 khūgēɖel, *my teeth were aching*,
 222.
 ghal, m. (form sg. ghlūh, pl. ghlūh,
 ghlo), *thief, robber*, 14, 43, 153.
 242, 277, 393.
 ghālaban, ad. *generally*, 287 (ġālā).
 ghalah shighah, f. *quicksand*, 366.
 ghalat, m. *error, mistake, blunder*.
 ghalatēɖul (-ēg-), intr. *to be mis-
 taken, to make a mistake, blunder*,
 &c., 185.
 ghalawul, tr. *to cheat*, 126.
 ghālib, a. *victorious*; pah . . . —
 sh., *get the better of s.o., s.t.*, 8.
 ghālichah, f. (*Persian*) *carpet*, 134.
 ghal(1)ah, f. *grain*, 18 e, 135, 317.
 ghallahferūsh, m. *grain-seller*,
 398.
 ghāl o būl, m. *clamour, uproar*,
 362.
 ghāl o ghūl, m. *clamour, uproar*,
 362.
 gham, m. *grief, sorrow, anxiety*; —
 k., *to grieve, lament*, 232; pah
 — kkshe, *in grief*, 271; bé
 —a, *unconcernedly*, 282.

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ghamgīn, a. *sorrowful*, 386.
ghamzhan, a. *sad, sorrowful*, 392.
ghanah, m. *a thorn-bush*, 20; pl. *a thorn jungle*, 20.
ghanam, m. pl. *wheat* (sg. *one grain of wheat*), 18 c, 20, 313.
ghandos, m. *ball*, 348.
ghandoské, m. *small ball*, 136, 348.
ghapūl (: ghāp-), tr. *to bark*, 151.
ghar, m. (form. ghrūh; pl. ghrūnah), *hill, mountain*, 39, 196, 234, 237, 317; pah ghrūh **kkshé**, *in the hills*, 234; da — **péré**, '*the mountain fairy*', *echo*, 365.
ghār, m. *cave*, 234.
gharaz, m. *design*; ... pase — k., *to harbour designs agt. s.o.*, 304.
gharazman, a. *interested, selfish*, 388.
ghargherah, f. *gurgling*, 339.
gharmah, f. *noon, middle of the day, heat, mid-day*, as ad. *at mid-day*, 291 c; da gharmé, *in the middle of the day*, 33.
gharq, a. *drowned, confounded*; — shah! *confound you!* 187.
ghārah, f. (1) *bank, edge, margin*, 337.
 (2) *throat, neck*; ... tah — **ékshawul**, *to submit to s.o.*, 198, 366.
ghaṭ, a. *large, big, bulky, stout, thick*, 410; ghaṭ jawār, *Indian corn*, 48. v. **kaṭah**.
ghaṭjawār, m. *maize, Indian corn*, 48, 366.
ghaṭwālé, m. *stoutness*, 345.
ghazabnāk, a. *angry, wrathful*, 389.
ghéb, a. *absent, disappeared, gone away*; — sh., *to disappear*, 417.

gherib, a. *poor*; —ān, *the poor*, 317.
ghermah. v. **gharmah**.
gher wer, ad. *cross-country*; — berāberawul, *to go cross-country*, 338.
-ghlūl (: dz-, : shw-, : lār-), intr. *to go, come*; conj. 245; without wu-, 242, 177, 218. v. comps. **rā-ghlūl**, &c.
gho-émand, m. *stampede of cattle, trampling under foot*, 365 (: ghwā).
ghowul (: ghāy-), tr. *to copulate*, 171.
ghrūh. v. **ghar**.
ghrūnah. v. **ghar**.
ghṛab, ono. *sound of something falling into water*, 339.
ghṛumb, ono. *thunder, boom, deep resonant noise*, 339.
ghṛumbédul, intr. *to grumble (of camel)*, 339.
ghūnah, f. *hair (of the body)*, 365.
ghurchédul, intr. *to low (as a cow)*, 339.
ghwā, f. *cow*, 113, 339.
ghwag, m. *ear*, 365; — wertah nīśah (نيساه), *pay attention to him*, 40.
ghwakshah, f. *flesh, meat*, 7.
ghwār-. v. **ghwokshtul**.
ghwārī, m. pl. *clarified butter, ghi*, 18 c, 137, 275.
ghwokshtul (: ghwār-), tr. *to desire, wish for, ask for, demand, try to get, summon*, 145, 148, 169, 290; imper., 183; with rā-, 255; nokerī —, *to apply for enlistment*, 194; chuṭī —, *to apply for leave*, 135, 194; tā tré zī-āt **ghwokshté dé**, *you have been trying to get too much from*

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- him*, 70; *zrūh mi ghwārī chēh* . . ., *I long to* . . ., 195; *wé ghwārem? shall I call him?* 196.
- ghwunde**, a. *resembling, -like, -ish, sort of*, 289, 290; *lūg —, a little, somewhat*, 375; *yau paqīr — serē, a faqīr-like man*, 38.
- ghwurzawul**, tr. *to throw away, throw down*, 99, 127 a; with *rā-, wer-*, 255.
- ghwurzédul**, intr. *to fall*; with *rā-*, 255.
- ghwutsawul**, tr. *to cut*, 205.
- hā**, f. *egg*, 348; — *āchawul, to lay eggs*, 280.
- hađ**, m. *bone*, 348, 407; *da — pitenah, a blood-feud*, 348 fn., 365.
- hađo . . . nah**, ad. *not at all*, 289.
- hađūkē**, m. *bone*, 348.
- haftah**, f. *week*; *térah —, last week*, 234.
- hagai**, f. *egg*, 348; — *āchawul, to lay eggs*, 280. v. **hā**.
- haghah**. v. **haghuh**.
- haghahse**, a., ad. *like that, such*, 116.
- haghē**, demons. (1) f. sg. form. **haghuh**, q. v., 115.
(2) f. pl. nom., do.
- hagho**, demons., m. f. pl. form. **haghuh**, q. v., 115.
- hagho-e**. v. **haghuh**, 115.
- haghuh** (aghuh), (1) demons. *that*; use as def. art., 10, 12, 13, 110–15.
(2) pron. 3rd sg. *he, she, it*; pl. *they*, 110–15; after *hertsok chēh*, &c., 144–5; — *chēh dī*, *you know what I mean, what do you call it*, 150; — *chēh dī*, *those in opposition to these*, 150.
- haghuwī**. v. **haghuh**, 115.
- halah**, f. *charge, assault*, 272.
- halak**, m. *boy*, 42, 311, 416.
- haltah**, ad. *there, yonder, thither*, 60, 85, 108, 207 c. p., 293 a; — *chēh*, conj. *where*, 143.
- hamēsh**, ad. *always, regularly*, 85, 99, 224.
- hamsāyah**, m. (*neighbour*), *dependent*, 357.
- ham'umer**, m. *contemporary*, 399.
a. *of equal age, contemporary*, 357.
- hamwatan**, m. (*of same country*), *compatriot*, 367.
- hamwazen**, a. *of equal weight*, 357.
- hamzhibah**, m. (*speaking the same language*), *compatriot*, 397.
- hamzolē**, a. *born at the same time, contemporary*, 257, 372.
- hāndai**, f. *cooking-pot*, 402, 407.
- hāndiwāl**, m. *messmate*, 402.
- hase**, a. *like that, such*, 116.
ad. *thus, so*, 289, 290.
- hask**, a. *high*. v. **āsk**.
- haskawul**. v. **āskawul**.
- hāspital**, m. *hospital*, Eng.
- hazār**, num. 1000, 315.
- héchā**, form. of **hétso**k, q. v.
- héchere . . . nah** (nc), ad. *never, at no time, certainly not*, 217, 232, 242, 291.
- héchertah . . . nah**, ad. *nowhere*, 293 c.
- her**, a. *every*; — *ah wradz, every day*, 41, 128 a; — *rang, every kind of*, 283.
- hér**, a. *forgotten* (gen.), 31; *bé-ā dé hér neshī, don't forget again*, 292.

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- her chéh**, conj. *however, however much*, 44.
- herchertah**, ad. *everywhere*, 18 e, 293 c, 375.
- her kalah**, ad. *always, ever*, 291 f, 375; — **chéh**, conj. *whenever*, 300 a.
- her tseh**, pron. pl. *everything, whatever*, 124; with **chéh**, 128, 144-5; **khruh**, spī, *her tseh wulī, they shoot donkeys, dogs, everything*, 271.
- her tsok**, pron. sg. *every one, whoever*, 93, 124; with **chéh**, 128, 144-5.
- her tsomerah**, conj., with **chéh**, *however much (that)*, 99.
- her yau**, a. *every*, 189.
- héts**, a., always with neg., *no, none, nothing*, 44, 120, 122, 129, 232 e. p.; — **sh.**, *to come to nothing*, 235; — **perwā nishtah**, *it doesn't matter*, 288; — **shai um nedé**, *it is a thing of no account*, 129.
- hétsok**, indef., always with neg., *no one, not a soul*, 120, 122, 315.
- hindū-ānah**, f. *water-melon*, 86.
- hīstah**, ad. *in that direction (from), beyond*, 293 a; abl., 284.
- ho**, part. *yes*, 287.
- homberah**. v. **homerah**.
- homerah**, ad. *equal (in size, age, &c.)*, 138.
- hore**, ad. *thither*, 293 a; — **dile**, *hither and thither*, 293 c; — **palau**, *in that direction*, 293 e.
- hujrah**, f. *public village room for strangers and assemblies*, 231.
- hukshī-ār**, a. *smart, intelligent, clever*, 64.
- hukshī-ārtī-ā**, f. *intelligence, knowingness, cleverness*, 343.
- hum (um)**, (1) ad. *distinguished fr. um, poss. adj.*, 90:
 (a) with demons. *the same, the very same, this and no other, only*, 13, 113, 230, 233.
 (b) with verb: *also, too, still*, 14, 29, 113; **yau būl ās** —, 127 a; **serah da . . .** — . . ., *besides . . ., also . . .*, 284.
 (c) *even, still*, 22 d, 253; **yau paisah** —, *even a farthing*, 234; **dā lā** — **ksheh dé**, *this is still better*, 290; **héts shai um nedé**, *it's nothing at all*, 129; **shai um nah prédi**, *they spare nothing*, 271.
 (2) conj. *and, also*; — . . . —, *both . . . and*, 61, 265; — **aghūh sā'at**, *as soon as*, 305; — **keh**, — **chéh**, *even if, though*, 300 d, 315; — **nah**, *none either, neither . . . any*, 311; — **keh . . .** —, *though . . . yet still*, 315.
- hunerman**, a. *clever, ingenious*, 388.
- had**, m. *limit, extent, boundary*, 319; **ter dé** — **a** *pore, to this extent, to this point*, 279; **bé** — **a**, *excessively*, 294 c; **ter** — **a** *pore, to the utmost*, 294 c.
- hai-ā**, f. *shame, modesty*; **bé** —, *without shame*, 8.
- hājat**, m. *need, necessity*; **mā tah** — **nishtah**, *I have no need of anything*, 42.
- hājatman(d)**, a. *in need (of), needing (gen.)*, 31, 388.
- hakīm**, m. *learned man, doctor*, 8.
- hākīm**, m. *ruler, civil officer*, 69.
- hāl**, m. *state, condition, state of affairs, circumstances*, 41; **pah dé** — **kkshé**, *in these circumstances*;

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- stā —, *how you stand*, 58, 146;
 pūrah —, *the whole facts*, 37;
 da pakhwāni — nah, *from the old state of affairs*, 53 b; —
 mālūm nah shuh, *the state of affairs did not become known*, 299.
- haq**, m. *right, justice, just claim, wages, dues, rights*; da . . . —
 werk. (derk.), *to pay s.o.'s dues*, 133, 166; pah — **kkshé** (gen.),
about, concerning, 29; — pah
kkshé, *rights therein*, 271.
- hawālat**, f. pl. *cells, prison*, 29.
- hāzīr**, a. *present, ready, at hand, on the spot, willing*, 10, 145; da dé
 kār dapārah tsok — dé? *who's ready for this job?*, 131.
- hāzīrédul**, intr. *to be present, to arrive, return, come back*, 217, 273.
- hikāyat**, m. *story, tale*, 8.
- hikmat**, m. *skill*; pah lo-ī — serah,
with great skill, 268.
- hisāb**, m. *account, accounts*; pah
 kumah wradz chéh — wushī,
whatever day accounts are made up, 146; mé-āsht mé-āsht pase —
 kégi, *accounts are made up every month*, 278.
- hişşah**, f. *part, portion, fraction*;
 dré-amah —, $\frac{1}{2}$; tsalor hişşé, $\frac{4}{5}$;
 da pīndzo hişşo nah dré, $\frac{3}{5}$, 83.
- hukem**, m. *command, order*, 27, 164;
 orders; — k. chéh, *to give orders that . . .*, 29; — werk.
 (dat.) chéh . . ., *to order s.o. to . . .*, 321; da . . . — manul, *to acknowledge s.o.'s authority*, 304;
 — jāri k., *to issue an order*; da
 tā pah — serah, *by your orders*,
 103, 268.
- ihsān**, m. *favour, kindness*, 8.
- ikhti-ār**, m. *option, choice, power*;
 bé —, a. *powerless*, 282.
- ikhti-ār-wālah**, a. *exercising freedom of choice, possessing authority*, 309.
- ilai**, f. *wild duck, duck*, 222 (هيلي).
- ilāqah**, f. *territory, district*; ser-
 kārī —, *British territory*, 70.
- īmāndār**, a. *trustworthy*, 383.
- īmāndārī**, f. *faithfulness, fidelity, loyalty*; da imāndārai kār k., *to play straight*, 99.
- īnde**, ad. *hither*, 293 a.
- īrah**, f. *cinder*, 20; pl. *ashes*, 8, 20.
- īse**, (1) ad. *away, off, at a distance, beyond*, 293 a; — k., *to take away, remove*, 127, 279.
 (2) po. *in that direction from . . . (abl.)*, 284.
- istul** (: bās-), tr. *to draw out, take out, pick out*, 64, 169, 187; with rā-
 255; obuh —, *to draw water*, 50 a.
- itipāq**, m. *accident, chance*; (pah)
 — serah, *by chance*, 268.
- jādū**, m. *magic*, 384.
- jādūger**, m. *magician*, 384.
- jafā**, f. *violence, tyranny*, 384.
- jafākār**, m. *tyrant*, 384.
- jagerah**, f. *quarrel, dispute*, 407; . . .
 serah pah — **kkshé**, *on bad terms with s.o.*, 214; — k . . . —
 nakshlawul, *to quarrel, start quarrels*, 22 c.
- jagerah kawūnké**, m. *quarrel-maker, disputant*, 199.
- jagh, jugh**, m. *yoke; yoke, or pair, of oxen*, 18 a.

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- jāgīr**, m. *estate given by ruling power as reward, fief*, 237.
- jak**, ad. *perfectly*; (only in) — **joṛ**, *perfectly well*, 289.
- jāl**, a. *forged*, 398.
- jālah**, f. (1) *raft*, 271.
(2) *nest*, 280.
- jalsah**, f. *assembly, celebration, durbar*; da Dihlī —, *the Delhi Durbar*, 237.
- jālsāzī**, f. *forgery*, 398 (جستازی).
- jamā'at**, m. *mosque, masjid*, 305.
- jāmah**, f. *clothing, outfit*, 20; pl. *clothes, clothing, (collective) dress*, 20, 164, 273; bzhah jāmè, *ragged clothes*, 322; spinè jāmè, *āghostul, to put on native dress (as opposed to uniform)*, 233.
- jamder**, m. *tares, wild oats*, 333.
- jang**, m. *war, battle*; — tah tai-ār, *ready to fight*, 417.
- jangawul**, tr. *to cause to fight, bait, embroil*, 167, 174.
- jangédul** (-ég-), intr. *to quarrel, fight*, 23, 168; *conflict* (pl. subj.), 179.
- jāri**, a. *current, in force*; — sh., *to be issued (of an order)*, 309.
- jarīb**, m. *measure of land*, 35.
- jārū**, m. *broom*, 398.
- jārūkaksh**, m. *sweeper*, 398.
- jārwatul**, intr. *to go back, return*, 247; with rā-, wer-, 255.
- jaṛai**, f. *continuous rain, wet weather*, 407.
- jāsūsī**, f. *spying, espionage*; pah jā-sūsai kkshe, *acting as a spy*, 232.
- jawār**, m. *kind of grain, maize*, 18 c; ghaṭ —, *Indian corn*; neré —, *millet*, 48. v. **jū-ār**.
- jawārai**, f. *gambling*, 234. v. **jū-ārai**.
- jazā-él**, m. *flint-lock*, 381.
- jazā-élchī**, m. *flint-lock man*, 381.
- jéb**, m. *pocket*, 407.
- jeltī**, f. *haste, hurry*; mah kerah —, *don't hurry*, 242.
- jerimānah**, f. *fine*; — ākhistul (abl.), *to fine s.o.*, 145.
- jīm**, m. *jean, cotton material*, 35.
- jīnai**. v. **jīnai**.
- jīnai**, f. *girl*, 59, 348.
- jīnakai**, f. *small girl*, 348.
- jīnat**, m. *heaven, paradise*, 317.
- jīnāzah**, f. *funeral*, 272.
- jirgah**, f. *council of elders, assembly*, 18 a, 20 a, 63, 268.
- jolāh**, m. *spider*, 407.
- jompaq**, a. *crowded together*, 8 (جورقی).
- jonpah**, f. *convoy*, 153.
- joṛ¹**, a. (1) *healthy, well, strong*, 313; jak —, *perfectly well*, 289; ksheh —, *really well*, 315.
(2) *made, built, constructed*, 231.
- joṛ²**, ad. (1) *at any rate, well*, 287, 288.
(2) *at once*, 291.
- joṛah**, f. (1) *pair, couple*, 18 a, 35, 407.
(2) *good understanding with*, 361.
- joṛawul**, tr. *to make, construct, build, arrange, organize, join, add up, fabricate*, 52, 128 a, 268, 411; lār —, *to build a road*; pah . . . bānde —, *to have s.t. built by . . .*, 165; be-ā —, *to put right again, repair*, 313; with acc. & abl. *to make s.t. of s.t.*, 51.
- joṛawūnké**, m. *maker*, 418.
- joṛédul** (-ég-), intr. (1) *to get well, recover*, 313.
(2) *to be made, constructed, brought about, arranged*, 307; with abl.,

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51; da tseh shai nah jorégī?
what is it made of? 52.

joriksht, m. *alliance, compact*, 387.

jot, m. *one of a pair*, 407.

jū-ār, m. *millet*, 407. v. **jawār**.

jū-ārai, f. *gambling*, 407. v. **jaw-ārai**.

juft, m. *pair, even number*, 330.

jugh, m. *yoke (for oxen); bullock yoke*, 52. Also **jagh**, q. v.

jurābah, f. *sock*, 18 a.

justojū, m. *search*, 393.

ka. v. **kawul**.

kab, m. *fish*, 138.

kachah, a. *immature, imperfect*, 410.

kaohah gūtah, f. *little finger*, 366.

kadkhudā, m. *master of the family, headman*, 394.

kaḍah, f. *household, family, house*, 233; **haltah** — 'yé kerè dah, 271; **pah** ... **pase** — **gerzawul**, to seek s.o., cultivate s.o., 8.

kāghaz, m. *paper*, pl. *papers, documents*, 235.

kāg-. v. **kshkūl**.

kah¹. v. **kawul**.

kah². v. **keh**.

kak, m. *straw, trifle, rubbish*, 14.

-kaksh, in comps. P. *kashīdan*, to draw.

kāl, m. *year*, 74, 107 e.p.; **pah laso** — **o kshé**, for 10 years (*past*), 70; **pah tsalwekshto** — **o kshé** ... **ne** ... , not in 40 years will ... , 73; **da shpago** — **o nah** (**shpag** — **a rāse**) **mudām** ... , continuously for the last 6 years ... , 214; **ḍér** — **ūnah shewī dī chéh** ... , it is many years since ... , 233; **dā mi dré-am** — **bah wī chéh** ... , it is some 3

years since I ... , 233; **tsakh** —, this year, &c., 291 f.

kalah, (1) ad. (a) *when?* 111, 113, 217, 242, 291 a; **her** —, always, ever, 291 f; **ter** — **pore**, till when? 291 d.

(b) *sometimes*, 291 a; — **nah** —, occasionally, 291 a; — ... —, sometimes ... sometimes, 291 a.

(2) conj. *sometimes*, 295; **her** — **chéh**, whenever, 300 a, 306; **chéh her** —, if, indeed ... , 306; **her** — **chéh**, as soon as, 305.

kālah, m. (nom. not in use) — **lah rāgerzédul**, to return home, 199; **pah** — **kkshé** (gen.), in the house of, 55.

kam, a. *little, less, scanty, minus*, (of time) 'to', with num., 77-8; **da yau gantè nah** — **wakht**, less than an hour, 70; **pā-o** — **nahah bajè**, $\frac{1}{4}$ to 9 o'clock, 73; **pā-o** —, minus $\frac{1}{4}$, 83; **keh bai'ah yé kamah wé**, if its price were less, 225; — **sh.**, to run short, 127.

kam aṣal, a. *underbred*, 290.

kamar, f. *cliff*, 251, 284, 366.

kamerband, m. *waistband*, 394.

kamerkisah, f. *pouch-belt*, 394.

kamter, *pigeon*. v. **kauter**, 333. **klhrè kamterè**, sand-grouse (pl.).

kamzortī-ā, f. *weakness*, 343.

-kan, in comps. P. *kandan*, to dig, 398.

kānd-. v. **kawul**.

kandak, m. *herd of goats*, 18 a.

kandār, **kander**, m. *a ruined building, ruins*, 408; — **k.**, to break into a house, 303.

kanzilè, f. pl. *abuse, abusive language*; — **k.** (dat.), to abuse s.o., 37.

kāṇé, m. *stone*, 11; **pah kāṇo** (**kāṇī**)

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- wishtul, *to throw stone(s) at*, 14, 266.
- kār**, m. *work, business, undertaking, act, job, thing*, 63, 64, 129 e.p.; dāse —, *such a thing*, 233; palānké —, *such and such a thing*, 45; — k., *to work*, 45; — pūrah k., *to finish the business*, 44, 190; da imāndārai — k., *to act loyally*, 99; da dé — dapārah tsok hāzīr dé? *who's on for this job?* 131; dé — kkshé lagi-ā, *working at this*, 239; da —, *of use*, 13 c.
- kārīger**, m. *artificer*, 384.
- kārtus**, m. *cartridge*, 145, 246.
- karul**, tr. *to plough, sow, till, cultivate*; zmakah —, *to sow land*, 225; (gañi) —, *to plant (sugar-cane)*, 235, 313.
- kas**¹, m. *person, individual*, 234; with numbs., 76; dzamung tso —a? *how many of us?* 237.
- kas**². v. **katul**.
- kāshke**, part. *would that ...! if only ...!* 198.
- kātuh**, m. *seeing*, 209. v. **katul**.
- katul** (:gor-, :kas-), tr. *to look, look at*, (tr. and intr.) *look for, see, examine*, 106, 152, 169, 199, 241; with or without wu-, 242.
- kaṭ**, m. *bedstead*, 18 d, 50 b, 224, 348, 408.
- kāṭ**, a. *cut out, cancelled, struck out*; nāmah — k., *to take o.'s discharge*, 310.
- kaṭah**, a. *big, bulky, thick, stout*, 366, 410. v. **ghaṭ**.
- kaṭah gūtah**, f. *thumb*, 366.
- kāṭī**, f. *mule-saddle*, 408.
- kaṭké**, m. *small bedstead, cot*, 348.
- kaṭoré**, m. *metal cup*, 408.
- kaṭoté**, m. *small bedstead, cot*, 348.
- kauter**, m. f. *pigeon*, 330. v. **kam-ter**.
- kawul**¹, m. pl. *acts, deeds, action(s)*, 8.
- kawul**², **keṛul**, tr. *to do, act, perform, make, display, &c.*, 171; with nouns, 175-6; in salutations, 187; pres. indic. *wish or intention*, 195; kawul, keṛul, 244; wādūh k., *to marry (épouser)*, 27, 159, 189; lire k., *to remove, open (door)*, 27, 242; lānde k., *to reduce, put down*, 190; khabere k., *to talk, converse, tell story*, 99, 145, 195; dā durbīn dér ksheh lidul ka-i, *these glasses 'make good seeing'*, 191; puksh-tunah k. (abl.), *to ask s.o.*, 104; zeh bah é pah khud kawum, *I'll bring him to his senses*, 119; khaber k., *to inform*, 167, 176; paidā k., *to find, supply*, 206, 317; pore k., *to shut (door, &c.)*, 224.
- kawulé**, p.p. kawul, only used with shwul, *to be able*, 244.
- kawūnké**, m. *maker, one who does s.t.*; jagerah —, *a quarrel-maker*, 199.
- ké** = **kawé**. v. **kawul**.
- kédul** (-ég-), intr. defect. *to be, become*, 178 e.p.; without wu-, 242; alternating with shwul, 243; v. also **shwul**.
- kégī**. v. **kédul**.
- keh**, conj. (a) *if, supposing that*; with subj., 70, 137; with imperf. subj., 225, 300 c; keh khair wī, *d.v.*, 218.
- (b) *than*, in comparisons, 62, 70.
- (c) *or*, in questions, 296, 298; in O. Obl. *or*, 207.

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- (d) — . . . —, — . . . yā —, — . . .
 o —, *whether . . . or*, 113, 243, 296; hum —, *even if*, 300 d, 315; — hum, *even if*, 235; — . . . hum, *if . . . even (only)*, 313, 315; o — nah, *yes, of course, 'rather'*, 288, 297; — nah? *aren't you? won't you?* &c., 297; — dēr wī, *at the most*; — lūg wī, *at the least*, 314.
- kerah, po. *in the house of*; mā —, &c., *in my house*, &c., 55.
- kerkai, f. *window*, 408.
- kórai, f. *leather sandal*, sg. & pl., 18 a, 35, 212.
- koré. v. *kawul*, **kerul**.
- kerul, tr. *to do, make, perform*, &c., 167, 169; p.p., 200; aux., 168; with deriv. vbs., 221–2; imper., 183; alternating with *kawul*, 244. v. *kawul*.
- kerūné, a. *to be done, faciendus*, 208.
- kī = kawī.
- kiber, m. *arrogance, pride*, 8, 392.
- kiberzhan, a. *arrogant, haughty*, 392.
- kilé, m. *village*, 13 a, 35, 94, 196 e.p.
- kiliwāl, m. *villager*, 271, 402.
- kīmī-āger, m. *alchemist*, 384.
- kīnah, f. *spite, malice*; . . . serah — k. (lirul), *to show (harbour) spite agt. s.o.*, 269.
- kīnawer, a. *bearing malice, envious, malicious*, 391.
- kīp, a. *left (not right)*; — lās tah, *to the left (hand)*, 39.
- kitāb, m. *book*, 222.
- kkshé**¹, n. *inside*; da —a, *from the inside (i.e. fr. India)*, 271.
- kkshé**², po. *in, inside, within, into, in the course of, among, at*, 19, 149, 231; with nums., 73, 270–1; pronunciation *ké*, 327; *yauwah wradz* —, *in a single day*, 319; dāk — āchawul, *to post*, tr. 196; nīmah ganṭah makh —, *half an hour earlier*, 234; dé kār — lagi-ā, *working at this*, 239. v. *pah . . . kkshé*.
- kkshé**³, separable verbal prefix, 248; position in sentence, 257–62.
- kkshédul**. v. **kkshégdul**.
- kkshégdul**, (: *kkshégd-*, *kkshéd-*), tr. *to put down, place*, 169.
- kkshékkshawul**, tr. *to place, set down*, 171. v. **kkshékkshodul**.
- kkshékkshodul** (: *-kshowul*) (: *-gd-*) (p.p. usually simple *ékshé*), tr. *to place, put down*, 248, 260, 264. v. **kkshékkshawul**.
- kkshémandul**, tr. *to cram into, force into*, 248.
- kkshénāsté**, p.p. *having sat down*, 203.
- kkshénāstul**, intr. *to sit down*, 99, 161, 168, 177 e.p.; p.p., 200.
- kkshénāstūnké**, m. *sitter*, 418.
- kkshénawul**, tr. *to make sit down, seat s.o.*, 161, 167, 172, 248.
- koberé, a. *hunchbacked*; koberī serī, *hunchbacks*, 196.
- kog (m. pl. *kāgūh*, f. s. *kagah*, pl. *kagē*), a. *bent, crooked*; — wog, *all crooked, awry*, 338.
- kokshiksh**, m. *endeavour*, 387. v. **koshish**.
- kor, m. *house, home, property, friends, belongings*, 23, 32, 103, 195, 206 e.p.; — dé khor shah! *may your house be ruined!* &c., 187; khpul — ābād k., *to establish o.'s prosperity*, 268; chéh — nāst yem, *when I am at home*, 303;

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- pah jinat **kkshé**, a mansion in heaven, 317.
- koshish**, m. *effort, endeavour, attempt, pains*, 419; (pah) — bānde, *by effort*, 273; ... pase pah — **kkshé**, *to aim at, strive for*, 57; da ... da pūrah kawulo dēr — yé keřé woh, *he made every effort to complete*, 190; .. serah — k., *to take pains with s.t.*, 269; ... bānde —, *striving after s.t.*, 273; ... pase — k., *to work hard for*, 315.
- (wu)kot, 3rd s. p. def. of **katul**, q. v.
- koř, m. *fort*, 408.
- kořah, f. *house, roof, room*, 270, 277, 408.
- kozhdanah, f. *betrothal*; — k., *to betroth*; — sh., *to be betrothed*, 159.
- krach (-kruch), ono. *sound as of rubbing together of hard substances*, 339.
- krap (-krūp), ono. *sound of crunching, as of nails on stones*, 339.
- kroh, m. *measure of distance, 'kos' (nearly 2 miles)*, 74, 84.
- krah. v. **keřul**.
- krem. v. **keřul**.
- kūch, m. *march, migration, move*, 283.
- kūhé, m. *well*, 50 a, 253.
- kum¹, (1) a. *what? which? which (of a number)?* 70, 92, 130, 133; da — dzā-ī nah? *fr. what place, where fr.?* 50 a; pah — dzā-ī **kkshé**? *where?* 199, 232.
- (2) indef. *whatever, any, whichever, whoever, a*, 120, 123; with chéh, *whichever (a., pron.), the one which*, 129, 144-6, 234;
- wakht chéh, *when, whenever*, 207; da — wakht nah chéh ... , *from the time when*, 233; pah — ah wradz chéh ... , *whenever*, 146, 266; chéh — è tah de mīnah kégī, *whichever one (f.) you fancy*, 123, 128 (مک).
- kum² = kawum, 340. v. **kawul**.
- kum yau, pron. sg. *whichever one*, 124; — chéh, 124; interrog., *which one?* 133.
- kume (=kuma?), ter — pore, *till when, how long?* 291.
- kundāgh, m. *stock of a gun*, 379.
- kundah, f. (1) *widow*, 208.
(2) *hook*, 281.
- kundódul, intr. *to become a widow*, 208.
- kundtūn, m. *state of being a widow (widowed?)*, 208.
- kuniz, m. *Snider rifle*, 61.
- kunjī, f. *key*; ... tah — werk., *to wind (watch, &c.)*, 306.
- kunjī-ānah, f. *key*, 275.
- kūp, a. (m. pl. **kāṇuh**, f. sg. and pl. **kānah. kāṇè**), *deaf*, 416.
- kursī, f. *chair*, 399.
- kursīnishīn, a. *having right to be seated at official assemblies*, 399.
- kūshish. v. **koshish**.
- kūz, ad. *below*, 294 d.
- kūzédul, intr. *to come down, go down*; with rā-, der-, wer-, 255.
- kwer, m. *vine*, 235.
- kwure, interj. *get off! (to a dog)*, 322.
- khabar¹, m. *news, information, statement*, 51, 232, 307; — légul (dat.), *to send word to*, 207.

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- khāber**², a. *informed, aware of*, 129, 231; . . . bānde —, *informed of s.t.*, 273; — k., *to inform s.o., let s.o. know*, 167, 175, 231, 306; — sh., *to become aware of, learn of*, 127, 168, 181.
- khāberah**, f. *affair, matter, advice, information, news, pl. speech, yarn, talk, (loosely) 'things'*, 8, 31, 58, 199, 206; dā tsangah — dah chēh . . . ? *what does this mean?* 233; khābero tah mā prédah, *allow me to speak*, 40; khāberē k., *to converse, talk, tell (a story)*, 99, 145, 195, 239; . . . serah pastē khāberē k., *to talk mildly to . . .*, 268; da . . . pah khābero bānde, *on the information of . . .*, 272; stā — šahī dah lékin . . . , *what you say is true, but . . .*, 288; khāberē maberē, *gossip, chattering*, 337.
- khāberdār**, a. *careful, cautious, wary, informed*, 383; — ! *take care!* 153.
- khāberdārī**, f. *heedfulness, carefulness*, 346.
- khādzah**, f. *woman*, 23, 29, 59, 133 e.p.; *wife*, 266; khādzē madzē wulī, *they shoot women indiscriminately*, 271.
- khāh**, in comps. P. khwāstan: khwāh-, *to wish*, 398 (خواه).
- khair**, a. *good, blest*; ad. *well*, 187; keh khair wī, d.v., 218; pah — rāghelē, *welcome!* 232; — no, *all right then*, 288; —, *no matter*, 322.
- khairāt**, m. *alms, charity*; — werk. (dat.), *to give alms*, 317.
- khairkh(w)āh**, m. *well-wisher*, 398.
- khaksh**, a. *buried*.
- khakshawul**, tr. *to bury*, 75.
- khalāš**, a. *free, released, liberated, run out (of supplies)*; with abl. *free from*, 53 b, 127 a.
- khalāšedūl**, intr. *to be released, to escape (from, abl.), run out, be finished*, 8, 103, 127 a, 315.
- khālī**, (1) a. *empty*, 252.
(2) ad. *only, merely*, 289.
- khalq**, m. pl. *people, mankind, creation, others*, 8, 18 b, 50 a, 271; as pron. *they, one*, 128 a, 307; der —, *a lot of people*; dzamūng —, *we (nous autres)*, 48; pah akgero — o **kkshē**, *among most communities*, 288.
- khāmakhāh**, ad. *perforce, willy nilly, nolens volens, without fail, assuredly, surely*, 145, 398; mā — khāber kah, *be sure and let me know*, 306 (خواه).
- khāndān**, m. *good family*, 381.
- khandūl** (: khānd-), tr. conj.; *to laugh*, intr., 151, 152, 242; . . . pore —, *to laugh at s.o.*, 281.
- khāpagī**, f. *anger*, 385.
- khāpah**, a. *angry, displeased (with), depressed, annoyed, vexed*, 22 a, 128 a; abl., 51; with serah, 51 fn., 269, 290; . . . bānde —, *angry with (at)*, 273.
- kharāb**, a. *bad, rotten*, 127 a.
- kharābawul**, tr. *to damage, spoil*, 162.
- kharābédūl**, intr. *to go bad, become damaged*, 127 a, 162.
- kharérāi**, f. *mushroom*, 165.
- kharidār**, m. *purchaser*, 382.
- khāriksht**, m. *itch*, 387.
- kharts**. v. **kherts**.

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khasā. *v. skhā*, 336.
khasé. *v. skhé*, 336.
khāshāk, *m. straws, rubbish*, 379.
khat, *m. shirt*, 165.
khatenah, *f. ascending*, 209.
khatsah. *v. tsakhah*, 336.
khātūh, *m. rising, ascent*; *nwer* —, *sunrise, last*, 293 f.
khatul (: *khézh-*), *intr. (P. def. 3rd s. wukhot), to rise up, rise, go up, se trouver*, 70, 161, 213, 251, 277; with *rā-*, *der-*, *wer-*, 255; *nane-kai bah pré wu nah khézhī*, *he will not be attacked by small-pox (the rash won't rise on him)*, 145.
khāṭah, *f. mire, mud*, *sg. or pl.*, 18 e.
khaṭ, *m. letter*, 11, 164; *hand-writing*, 68.
khaṭā, *f. error, mistake*; *nakshah* — *k.*, *to miss the mark (in shooting)*, 159, 197; — *sh.*, *to be missed*, 159; *bé-ā de khaṭā kah*, *you've missed again*, 290.
khaṭernāk, *a. dangerous*, 389.
khaufnāk, *a. full of fear, timid*, (*terrible*), 389.
khaowerah. *v. khāwerah*.
khāwerah, *f. earth, clay*, *sg. or pl. -ē*, 18 e, 37, 127.
khāwind, *m. master, husband*, 197; *da kor* —, *the master of the house*, 303.
khél, *m., sg. tribesman, pl. tribe, clan*, 18 b; *Zakhah* —, *pl. the Z.K. tribe*.
khémah, *f. tent*, 270, 317.
kher, *m. (pr. pl. khrūh, f. s. krah), donkey*, 149, 271, 348.
khergé, *m. small donkey, young donkey*, 348.

kherghwag, *m. donkey's ear (plant)*, 365.
kherts, *m. expenditure, expenses, money for do.*, 68, 275; *pah . . . bānde dēr* — *lagī*, *a lot of expense is involved in . . .*, 272; *da lārī* —, *travelling expenses*, 41; — *sh.*, *to be expended*, 181.
khertsah, *f. expenses (subsistence allowance, &c.)*, 111.
khertsédul (-ég-), *intr. to be sold, cost, be expended*, 181; *pah tso (rūpai-ē) khertségi?* *what does it cost?* 134, 267.
khertsūn(é), *a. for sale, to be sold*, 208.
kherwār, *m. donkey-load; measure of weight*, 390.
khézh-. *v. khatul*.
khézhawul, *tr. to raise, lift, make rise, draw up*, 161; with *rā-*, 255; *obūh* —, *to draw water*, 50 a.
khi-āl, *m. thought, opinion, intention*; — *yé nah woh*, *he was thoughtless, wasn't thinking*, 32; — *mi nah woh chéch . . .*, *I didn't think that . . .*, 70; *dzmā pé domerah* — *nah woh*, *I did not count on so much*, 70; . . . *tah dēr* — *k.*, *to have a strong intention of*, 44; — *k. chéch . . . nah . . . to take care not to . . .*, 197; . . . *bānde* —, *reflection about s.t.*, 273; *yā . . . o yā* — *nah wī*, *either . . . or one doesn't remember about it*, 296; *her kalah chéch dé* — *wushī . . .*, *whenever you think of it*, 306; — *k. chéch, tsangah . . . O.R.*, . . . *to think how . . .*, 319.

khizmat, *m. service*, 142, 318;

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- da . . . — k., *to take service with s.o.*, 194; pah khpul — **kkshé** sātul, *to keep s.o. in o.'s service*, 236.
- khizmatgār**, m. *servant*, 384.
- khlākah**, interj. *damn me!* — keh . . . , *blow me if . . .*, 322.
- kho**, ad. *certainly, it is true, of course, at any rate, yes, well*, 13 c, 99, 287-8; — us, *but now, just now*; **kshēh** joṛ — nedé, *still, he's not really well*, 315.
- kho-é**, m. *temper, nature, disposition*, 8.
- khog**, a. (m. pl. khwāgūh; f. khwagah, -è) *sweet*, 366.
- khor**¹, f. *sister*, pl. khwaindè, 8.
- khor**², a. *ruined, scattered*, 187.
- khor**³, in comps. P. kh(w)urdaṇ: kh(w)ur-, *to eat, enjoy*, 398.
- (wu)khot, 3rd sg.m.p. def. of khatul, q.v.
- khpul**¹, m. *relation, friend*, 96, 295; tsok yé? — yem, *who goes there? Friend*, 96.
- khpul**², a. *own, my own, your own*, &c., 37, 40, 48, 93-6; — —, each, 94; — dzān, *oneself, myself*, &c., in oblique cases, 118; — k., *to make o.'s own (trustworthy)*, 315; — dzawāb werk. (dat.), *to account for o.s. to*, 321.
- khpulakhpul**, each, *his own*, 94.
- khrah**, f. *she-donkey*, 242. v. kher.
- khruh**, pl. of kher, q.v.
- khṛè kamterè**, f. pl. 'buff pigeon', sand-grouse (pl.), 366 (: khur).
- khūbšūrat**, a. *well-favoured*, 397.
- khud**, pron. *self*; pah — sh., *to come to o.'s senses*, 119; pah — k., *to bring s.o. to his senses*, 119; — pah —, *of oneself*, 119 (خود).
- khudā-é**, m. *God*, 374 c; (*in wishes, blessings, &c.*), 187.
- khudāgo**, interj. *by God!* 322.
- khūgédul**, intr. *to ache, to be injured*, 222.
- khulah**, f. *mouth, muzzle (of gun)*, 369.
- khulēpur**, a. *muzzle-loading*, 369.
- khurāk**, m. *food*, 313, 379; khurāk o tskhāk, *meat and drink, vic-tuals*, 362 (خوراک).
- khur**, a. *light-brown, dust-coloured, buff*, 84, 366.
- khurmor**, m. 'buff peacock', *bustard*, 366.
- khushé**, a. *deserted, neglected*; — prot woh, *it was standing deserted*, 252.
- khushhāl**, a. *happy, pleased (with)*, 127; abl., 51; scrah, 51 fn., 269; . . . bānde —, *pleased at s.t.*, 273 (خوشحال).
- khushhālī**, f. *happiness, rejoicing*, 8, 266, 268, 346 (خوشحالی).
- khwā**, f. *side, quarter, direction*, 39, 127 a, 293 e; kum — chéch . . . , *wherever*, 146.
- khwadzédul**, intr. *to move*, 178.
- khwagahwalah**, f. 'sweet root' (?), *liquorice*, 366 (: khog).
- khwāh**, in comps. v. khāh, 398.
- kh(w)āhish**, m. *desire, wish*, 387 (خواهش).
- khwaindè**, f. pl. *sisters*, 8 (sg. khor).
- khwaksh**, a. *pleasing to (gen.)*, 31, 128; — mi dé chéch . . . , *I should like to . . . want to . . .*, 195; dā lār dzmā — ah dah, *I prefer this road*, 296; keh stā — ah wī, *if you wish it*, 313.
- khwāmakhwāh**. v. khāmakhāh.
- khwand**, m. *flavour, taste*, 389.

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khwandnāk, a. *tasty, agreeable*, 389.
khwār, a. *poor, miserable, friendless, wretched*, 186, 294 a.

khwārī, f. *trouble, distress, pains*;
 — k., *to take pains*, 315; . . .
 serah dērah — k., *to take great pains with* . . . , 269.

khwarūh, m. *eating, food*, 209.

khwarūl (: khwar-), tr. *to eat, endure, bear*, 169; her tsok khpuḷ naṣib khwarī, *every one must dree his own weird*, 93; qasam —, *to take an oath*, 133.

khwer, m. *ravine, water-course, river-bed, nullah*, 196, 280.

khwulah, f. *perspiration*, sg. or pl., 18 c.

kshāpéré, m. *chief of the fairies*, 363.

kshār, m. *city, town*, 30, 38, 147, 270 (کهار).

kshahr. v. **kshār**.

kshaistah, (1) a. *fine, beautiful, handsome*, 103 (ښايسته).

(2) ad. *at any rate, well* (Peshawar), 287.

kshai-ul, tr. *to show*, 106, 171. v. **kshowul**.

kshaser. v. **sksher**, 336.

kshéh, (1) a. (f.sg. **kshah**, pl. **kshè**) *good, fine, useful, efficient*, 31, 56, 70, 94 e.p.; with abl., *best, better*, 66, 68, 102, 290; stā — yād dé, *you remember perfectly well*, 234; pah — shān, *excellently*, 289 b; . . . serah —, *good towards s.o.*, 269; — zor pré wushuh, *much force was applied to it*, 280.

(2) ad. *well, quite, very, extremely, splendidly, &c.*, 38, 285, 319; — joṛ, *really well*, 315.

kshé, a. *right (not left)*; kshi lās tah, *to the right hand*, 39.

kshkār, m. *hunting, shooting, game, sport*, 106, 133, 234, 315; —
 — pase tḷul, *to go out after game*, 277.

kshkārah, a. *evident (to, dat.)*, *manifest, apparent*; be-ā — nah shuh, *it did not appear again*, 41, 44.

kshārédul, intr. *to become evident, appear, seem, be visible*, 41, 44, 417; with rā-, 255, 304.

kshkārzan, m. *hunter*, 392.

kshkatah, ad. *downwards, below*, 293 a; da — nah, *from below*, 293 d.

kshkul¹, m. *kiss*, 171.

kshkul² (: kāg-), tr. *to draw, pull, pluck out, uproot*, 169, 187; with rā-, 255; (for **kkshul**, 327). v. **wukshkul**.

kshkulawul¹, tr. *to cause something to be written*, 173.

kshkulawul², tr. *to kiss*, 171, 174.

kshkulitob, m. *beauty*, 344.

kshowul (: kshay-), tr. *to show, point out, instruct*, 106, 171; p.p., 200; chéh mā domerah — i wū, *the quantity I indicated*, 70. v. **kshai-ul**.

kshpah, f. *foot*; **kshpè** abelè, *barc-footed*, 252, 369; pah **kshpo** k., *to put on o.'s feet*, 266.

lā, ad. *yet, still, even*, 289, 290, 291 a; lā tā serah! *the same to you!* (reply to good wish), 374 c; — . . . nah, *not yet*, 237, 256; — ter osa, *until now*, 279; — buḷ ṣabā, *3rd day fr. now*, 291 f, 375; . . . *before* (conj.), 307.

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laber, m. *worry*; — **maber**, m. *worry*, 338. *v.* **raber**.

lagawul, tr. *to apply s.t. (acc.) to s.t. (dat.)*; *fix, make adhere*, 155, 161, 172; p.p., 200; mā khpulē paīse lagawulī dī, *I have spent my own money on it*, 93; ter . . . —, *to fix s.t. to . . .*, 279; pah . . . — *to fix s.t. to . . .*, 266; . . . pore —, *to make fast to . . .*, 281; tsaukai —, *to post a picket*, 317.

lagédelé, a. *hit, wounded*, 203.

lagédul (: lag-; lagēg-), intr. *to touch, be attached to, applied to, stick to, be in touch with, adhere, begin, be hit, be wounded*, 155, 161, 167, 178; imper., 183, 203; keh sūd lagī, *if interest attaches*, 81; pah . . . bānde dēr kherts lagī, *a lot of expense is involved in . . .*, 272; dēr . . . serah zṛuh mi wulagéd, *I felt greatly drawn to . . .*, 232; dzmā ṭab'ah nah lagī . . . serah, *I don't take kindly to . . .*, 268; . . . tah ḍaḍah mi nah lagī, *I feel no inclination towards . . .*, 45; keh chere wor wulagédul, *if fire should ever break out*, 232; lah ṣabā nah bah wulagī, *it will commence fr. to-morrow*, 50 b; bilkul patah wu nah lagédelah, *not a trace was to be found*, 106; pah golai wulagédul, *it was hit by a bullet*, 212, 232, 266.

lagī ā, a. *continuously occupied in, busy with*, 238, 239.

lah, po. *to, towards, in direction of (form.)*, used to express dat., 36-48, 50 a, e.p.

lah . . . -a, part., denoting abl., 49-53 b, *from, out of, &c.*

lah . . . nah, part., denoting abl., 49-53 b, *from, out of, &c.*

lah sera, ad. *altogether, (not) at all*, 374 b. *v.* **ser**.

lā-iq, a. *fit (for, gen.)*, 31.

lak, m. 100,000, a *lakh (esp. of rupees)*, 75.

lakah, f. *tail (of bird)*, 367.

lakūṭī, ad. *a little*, 351. *v.* **luḡkūṭī**.

lakshkar, m. *army, force*; pl. **lakhshkarē**, f.

lālah, *to me*, for **rālah** (mālah), 81.

lam, m. *tail*, 334.

laman, m. *skirt*, 334.

lamberdār, m. *official headman of village*, 383.

lāmbo, f. *swimming*; — **wahul**, *to swim*, 28, 181 (الانج).

lambul (: **lāmb-**), tr.; *to bathe*, intr., 151, 183.

lānbozan (lāmb-), m. *swimmer*, 392.

lānde, ad. *below, beneath, down, underneath, at the foot of (gen.)*, 284, 293 a; — **k-**, *to put down (an outbreak), reduce (a tribe)*, 190, 419.

lānde bānde, ad. *upside down, topsy-turvy, over and under*, 273, 293 c, 374 c.

lanḍ, a. *short*, 296.

lanḍah, f. *rump*, 367.

langah, a. f. *having just given birth*.

langédul, intr. *to give birth, calve, have young*, 208.

langtūn, a. *bearing young*, 209.

langtūnē, a. f. *having young, not barren, suckling*, 208.

lār, f. *road, path, highway*, 11, 18 e, 56, 70 e.p.; — **joṛawul**, *to build*

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- a road*, 303; — *térwatul*, *to lose o's way*, 149 fn.; *pah* — *i bānde*, *on the road, along the road*, 38, 153, 199, 278; — *i tah tai-ār*, *ready for the road*, 192; — *nīwul* (dat.), *to lie in wait for s.o.*, 40.
- lār**, a. *gone*, 203.
- laram**, m. *scorpion*, 153.
- lārsh-**. v. **lārul**.
- lārul** (: dz- : sh- : tl-), intr. defect. *to go, depart, go away*, 22 a, 73, 126, 177; (past tense), 203; without *wu-*, 242; conj. 245; *chākh* —, *to make haste*, 234. v. also **tlul**.
- las**, num. *ten*, 29, 70, 107.
- lās**, m. *hand*, 222, 234; ... *tah pah* — **kkshé**, *into s.o.'s hands*, 38; *pah werdzī*, *it comes to hand*, 145; — *nīwul* (dat.), *to shake hands*, 40; **kshī** — *tah*, *to the right*, 39; *sam da* — a, *immediately, forthwith*, 289 b.
- lāt**, m. 'lord'; *official of high degree*, 187.
- latawul**, tr. *to search, seek for*, 113.
- lau**, m. *harvesting, reaping*, 304, 313.
- légdul**, tr. *to load*, 169.
- légul**, *to send*, 169, 185; p.p., 200, 234, 242; with *rā-*, *der-*, *wer-*, 255; *khāber* —, *to send word*, 207; ... *pase dzawāb* —, *to send for s.o. to come*, 278, 313.
- lékin**, conj. *but*, 13 c, 106, 224, 232, 299 e.p.
- lergé**, m. *wood, timber, stick*, 52, 161, 266.
- lerüké**, m. *sickle*, 348.
- léwané**, a. *mad*, 243.
- léwantob**, m. *madness*, 344.
- līdul** (: wīn-), tr. *to see, behold*, 14, 106, 108, 195 e.p.; *dā dūrbīn dēr kshēh* — *ka-i*, *these glasses are very good*, 191; *dēr kshēh līdē shē*, *you look very nice*, 322.
- līk**, m. *line, mark, writing*; *pah* — *po-égī*, *he can write*, 53 a.
- likah**, conj. *as*; *dāse* ... —, *such* ... *as*, 70; *domerah* (lo-é) ... — (chéh), *as (big)* ... *as*, 138, 149; — *chéh*, *as if, as though, as it were, just as*, 300 b, 311.
- likawul**, tr. *to cause to be written*, 173.
- līkul**, tr. *to write*, 91, 169; p.p., 200, 239, 411; *pah* ... —, *to get s.t. written by* ... , 266.
- lipāpah**, f. *letter*, 196.
- lire**, (1) a. *far, distant*; — *k.*, *to remove*, 27; — *sh.*, *to be got rid of (from, ter.)*, 317; *wer* — *k.*, *to open the door*, 242.
- (2) ad. *far, far away*, 68, 84, 293 a, 135; *da* — *nah*, *from far away*, 293 d; also *da līrī nah*, *from a distance*, 417 (as if fr. noun *liré*).
- lirul**, tr. *to have, own, possess, keep, bear (malice, &c.)*, 60, 127 a, 169; *da* ... *uméd* —, *to have hope of* ... , 304; *Khudā-é dé kor ābād lirah!* *God keep your house prosperous*, 187; *domerah zor nah lirem chēh* ... , *I haven't power to* ... , *cannot* ... , 206; *yād* —, *to remember*, 206; ... *serah kīnah* ('akas) —, *to bear spite (grudge) agt. s.o.*, 269.
- līwāltob**, m. *hunger*, 344.
- lobah**, f. *game*, 136; *lobē k.*, *to play a game (games)*, 21, 315.
- lo-é**, a. *great, large, big, tall, grown up*, 34, 138, 280; — *zulm*,

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great injustice, 266; — *fauz*, a large force, 190; — *shah*! may you grow up! 187; *pah lo-ī hikmat serah*, with great skill; *derjah dé lo-ī-ah shī*! may you be raised to exalted rank! 187.

lokshé, m. dish, 264.

lor, m. (1) scythe, 348.

(2) side, quarter; *da . . . — tah*, in the direction of, towards, 39.

lū-é. v. **lo-é**.

lug, (1) a. a little, few, some, 18 e, 111, 270; — *o wradzo pas*, in a few days, 58; *keh — wī*, at the least, 314; — *shān(-té)*, a little, 294 c, 375.

(2) pron. a little, a few, 125, 127.

(3) ad. a little, somewhat, 294 c; — *ghwunde*, somewhat, 375.

lugkūté, **lugkūfi**, ad. a little, slightly, 294 a, 351.

lūr, f. daughter, 27, 62; pl. *lūnè*.

lūt, m. plunder, spoil, booty, 224.

lwédul (-ég-), intr. to fall, 178; with *rā*-, 255.

lwer, a. elevated, high, 361.

lwer zhawer, m. undulating (land), 361.

lwésht, f. span, 35.

lwul-. v. **lwustul**.

lwulawul, tr. to cause to be read, have s.t. read, 162, 164, 167, 173.

lwustul¹, m. pl. reading, 22 b.

lwustul² (: lwul-), tr. to read, 162, 167, 169.

machai, f. bee, 118.

machsherūné, m. fly-flap, 371.

madad, m. help, assistance; . . . *serah — k*-, to help s.o., 268, 269.

madadgār, m. assistant, 384.

madzah. v. **khadzah**.

māfi, f. pardon, 304 (مافی).

mā, pron., 1st sg. form., acc., 40, 306 e.p.; dat., — *lah (tah)*, 37 e.p.; abl. *lah — nah*, 68 e.p.; agen., — *keré dé*, I did it, 52 e.p.; gen., *da —*, 102 e.p.; loc., — *kerah*, in my house, 55.

mag, m. oorial, 53.

magah, m. rat, 349.

magak, m. rat, 349.

magakūrē, m. mouse, 349.

mah, part. neg. with imper., 18 e, 27, 99 e.p., 185, 242.6; with subj. in salutations, 186; position in sentence, 257-64.

mahé, m. fish, 363. v. also **māhé**.

māhé, m. fish, 126.

mai-è, f. pl. pulse, 'dāl', 18 c. (مئی).

mai-in, a. fond; . . . *bānde —*, fond of s.o., 272.

mairah, m. husband, 143, 208.

majlis, m. assembly, meeting, council, 18 a, 252.

makh, m. face, front, edge (of knife), 205; — (qiblè) palau, facing (West), 293 f; *pah — kshé*, in front of (dat.), 43; (abl.) 53 a, 293 e, 374 c; *nimah gan-tah — kshé*, $\frac{1}{2}$ an hour earlier, 234; — *yé tor shuh*, he fell into disgrace, 313.

makhah, f. direction, way, 38, 293 e; *kumè makhè lah*, in whichever direction, 129; *pah — dé kshah*! good-bye! 374 c.

makhāmakh, ad. face to face (with, dat.), opposite (to), 43, 285, 293 e, 374.

makhé, a. next (in expressions of time); — *kāl*, next year, 291 f.

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- makhkkshé**, ad. *in front*. v. **makh**.
makhlūq, a. a great number of, many, 222, 313.
makhtor, a. disgraced, 369.
makkai, f. Indian corn, maize, 48.
mākshām, m. evening prayer, evening, time of evg. prayer, 46, 250, 395.
mal, m. friend, companion; Khudā-é dé — shī! may God be your friend! 188.
māl, m. goats or sheep, property, wealth, flocks, 18 a, 29, 237.
-māl, in comps. P. mālidan, to rub, 398.
malgeré, m. companion, 343.
malgortī-ā, f. companionship, 8, 343.
malgirtī-ā, 8. v. **malgertī-ā**.
malik, m. chief, headman, 27, 218, 222, 419.
mālkhānah, f. Govt. store-room for disputed properties pending litigation, 106.
mālūch, m. cotton (picked, carded), sg. or pl., 18 e.
mālūm, a. known (to), apparent, evident (dat.), 41, 146; — ah sh., to become known, &c., 51, 58, 251; — k., — sh., 320 (معلوم).
mālūmēdūl, intr. to become known, to be distinguished, &c., 282 (معلومیدل).
māmelah, f. matter, affair, 29, 307 (معامله).
man, m. mann (measure of weight), maund, 99.
man'ah, a. forbidden; wajlul — dī, killing is forbidden, 288; — k., to prevent s.t., prohibit s.t., 419.
manaqah, f. raisin, 311.
māndah, a. weary, worn out, run down, 70.
manderé, a. short, small (of height), squal, 121, 410.
(mand, m. footprint, footprint, 365.)
mandah, f. pah mandè, at a run, running, 95, 289 b; mandè wahul, to run, 28, 181; mandè k., to run, 168, 181, 242.7; with ra-, 255.
mandau, m. porch, shed, 408.
mandz, m. centre, middle, 326, 374 c; pah dé — kshé, at this juncture, meanwhile, 270, 374 c.
mané, m. autumn, 232.
mangaz. v. **gamandz**, 336.
mangé, m. water-pot, chatty, 52, 75.
manul, tr. to obey, consider, acknowledge, recognize, 8, 27, 169; dā dēr bad manī chéh . . . , they consider it very bad to . . . , 150; hukem —, to acknowledge s.o.'s authority, 304.
manzūr, a. agreeable, acceptable; — k., to accept, 22 d.
maṇah, f. apple, 127 a.
māngé, m. boatman, 59.
mār, m. snake, serpent, viper, 209, 315.
maramat, m. repairs; pah . . . — k., to mend s.t., 308.
marawer. v. **maror**.
mārmahé, m. eel, 363.
maror, a. offended (with), displeased, angry, abl., 51.
mar, a. (m. pl. mruh, f. s. pl. mr-ah, -è), dead, 142, 208; — sh., to die, 10, 147, 168, 181, 187 e.p.; da . . . nah — sh., to die of . . . , 23; — k., to kill, 14.
māsai, f. sock, sg. and pl. 18 a.

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- mashar**, a. *elder, senior*, 63, 196, 290.
- mashhūr**, a. *notorious, well-known*, 317.
- māskhotan**, m. *midnight, time of midnight prayer*, 46.
- māspékshīn**, m. *midday, time of midday prayer*, 46.
- māstūh**, m. pl. *curds*, 18 c.
- māt**, a. *broken*, 155, 203, 204.
- mātaber** (also pron. *mutabber*), a. *respectable, respected, important, of consideration*, 13 a (معتبر).
- māṭawul**, tr. *to break*, 155, 158, 162, 167 e.p.; with *rā*-, 255.
- maté**, m. (body of) *men, force (?)*, 62.
- māṭédūl** (-ég-), intr. *to break* (intr.), *amount to*, 155, 158, 162, 204; *to break down*, 308; *nerikh yé pah tso mātégī; what are the current rates for it?* 267.
- maṭīzah**, f. *woman who has eloped*, ... *pase* — (ah) sh., *to elope with s.o.*, 277.
- maṭké** (: *mut*), m. *bracelet, armet*, 350.
- maṭlab**, m. *meaning*; *tseh — dé dé, what do you mean?* 320.
- maujūd**, a. *present, on the spot*, 59, 142, 271, 288.
- mauqah**, f. *right place, spot*, 142 (موقع).
- mausim**, m. *season, time of year*, 243.
- mazah**, f. *taste, pleasure*; *da mazè, interesting, agreeable*, 34.
- mazal**, m. *day's march, stage*, 252; — k., *to travel*, 303.
- māzdiger**, m. *afternoon, time of afternoon prayer*, 46, 396.
- mazdūr**, m. *a hired labourer*, 165, 313, 391.
- mazdūrī**, f. *pay, wages*, 278.
- me**. v. *mi*.
- mé-āsht**, f. *month*, 129, 313; *térah —, last month*, 234; — *pase, monthly*, 278.
- mégé**, m. *ant*, 366.
- mékh**, m. *nail*, 279, 281.
- mékshah**, f. *buffalo cow*, 23, 85, 209, 225.
- mélmah**, m. (pl. *mēlmānah*), *guest*, 333.
- mēlmāstī-ā**, f. *hospitality*, 343.
- mélū**, m. *bear*, f. *she-bear*, 41.
- mēnat**, m. *labour, toil, trouble*; ... , *serah, laboriously*, 285 (مىعت).
- mendz**. v. *mandz*.
- mendz gūtah**, f. *second finger*, 365.
- merawer**, a. *offended, sulky*, 391. v. *maror*.
- mērbān**, a. *kind*, 380 (مهربان).
- mērbānī**, f. *kindness, favour, concessions*, 272, 290; ... *bande — k., to be kind to s.o.*, 69.
- merg**, m. *death*, 57; *dzawānī — sh., to fall a victim to untimely death*, 188.
- meṛ**. v. *maṛ*.
- mérah**. v. *mairah*.
- méwédūl**, intr. *to mew*, 339.
- méz**, m. *table*, 272.
- mi** (me), pron., 1st sg. acc., 145 e.p.; gen. and poss. adj., 45 e.p., 90; agen., 23 e.p., 106; position in sentence, 257-62.
- mihrbān**. v. *mērbān*.
- mihrbāngī**, f. *kindness*, 385.
- milau-édūl**, intr. *to be obtained by* (dat.), *to be forthcoming (for)*, 41.
- milī-ah**, a. *obtained (by = dat.)*, 41.
- mīnah**, f. *affection, liking*; ... *bānde —, affection for s.o.*, 273;

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- k. (dat.), *to like, fancy s.t.*, 123.
- minaṭ**, m. *minute*, 234.
- mirsch**, f. *pepper*, 336.
- miswāk**, m. *stick, &c., used as tooth-brush*, 365.
- miswākah gūtah**, f. *forefinger*, 365.
- misāl**, (1) m. *likeness, parable*; pah —, *for example*, 289.
- (2) ad. *like*; — chéh, *as when, for example*, 311.
- miti-āzē**, f. pl. *urine*; — k., *to make water*, 181.
- mī-ū**, ono. — k., *to mew*, 339.
- mizakah**. v. **zmakah**, 336.
- mizeré**. v. **zmeré**, 336.
- mlā**, f. *loins, waist*, 369.
- mlāst**, a. *lying, prone*, 203, 224; pah —, *in a lying position*, 289 b.
- mlāter**, m. *'loin-girded', fighting man*, 305, 369, 371.
- mochī**, m. *shoemaker*, 13 c.
- mogé**, m. *peg, stake*, 281.
- mor¹**, f. pl. *maindē, mother*, 188, 284 d; plār —, *father and mother, parents*, 311, 361.
- mor²**, m. *peacock*, 366.
- morchah**, f. *entrenchment (line of ...), line of defence*; — niwul, *to take up a line of defence*, 253, 305.
- mor**, a. (m. pl. māruh, f. sg. pl. maṛ-ah, -ē) *sated, satisfied, well-off*, 38.
- mraoh**. v. **mirsch**, 336.
- mrūh**, pl. m. of **maṛ**, q. v.
- mrūl**, intr. defect. *to die*, 177. v. **maṛ**.
- mū**, poss. a., 2nd pl., 90.
- mu'āf**, a. *pardoned, forgiven*; — k. (bakhkshul), *to pardon s.t. (acc.) to s.o. (dat.)*, 37. v. **māfi**.
- mūdah**, f. *time, period*, 32, 233, 310; tso —? *how long?* 108; tseh — pas, *after some time*, 81; lah qérē mūdē nah, *for a long time* ..., 239; da qérē mūdē, *of long standing*, 29, 34.
- mudām**, ad. *continually, always, all the time*, 57, 103, 126, 214 c. p.
- muḡah**, f. *mouse, rat*, 252.
- mukhbir**, m. *informer*, 272, 317.
- mūlai**, f. *radish*.
- mulāmat**, m. *blame, censure*, 235.
- mulāqāt**, m. *interview, call*, 250; da — dapārah rāghlul, *to come to call (pay respects)*, 129.
- mullā**, m. *mullah*, 365.
- mullābāng**, m. *time of mullah's morning call to prayer*, 365.
- mūm-**. v. **mūndul**.
- munāsib**, a. *fitting, proper, right (for dat.)*, 22 c, 57, 197; tā lah — dī chéh ..., *you ought to ...*, 41.
- mūndul** (: mūm-), tr. *to obtain, acquire, get*, 169.
- mūndz**, m. *prayer*, 331. v. **nmūndz**.
- mūng**, pron., 1st pl. nom. acc. and form. passim, mūng chéh yū, *we (emphatic)*, 150; — keraḥ, *at our house*, 55.
- munkir**, a. *refusing, denying*; — sh. (abl.), *to refuse, deny*, 53 b, 224.
- munshī**, m. *native teacher, clerk*, 161, 164.
- mūnt**, for mūd. v. **mūndul**.
- muqadamah**, f. *law-suit*, 290.
- muqarar**, a. *established, fixed, located, posted*, 319.
- murdār**, m. *carriion (killed)*, 382.
- murghai**, f. *bird, hen*, 280.
- murké**. v. **wurké**.
- musāfir**, m. *traveller, stranger*, 290.

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mushiqat, m. labour, trouble, pains, 285.

muṭ, m. fist, 408.

muṭ, m. upper arm, forearm, 350.

muwājib, m. pension, allowance, 196.

mzakah. v. **zmakah**, 336.

mzeré. v. **zmeré**, 336.

na-, part. neg. combined with verbs; **nayem** = **nah yem**, &c.

nāghah, f. fine, 206, 304.

nāghānah, ad. suddenly, unexpectedly, 289.

nah¹, ad. not, passim; position in sentence, 257-62; no, 127, 232, 234, 267; — . . . o —, neither . . . nor, 295.

nah², 2nd element in particles, **lah** . . . **nah**; **da** . . . **nah**, q.v.

nahah¹, f. Tuesday, 313.

nahah², num. nine, 71-88.

nā-ī, m. barber, 408.

nā'itabārī, a. untrustworthy, 29 (نايتباري).

nājor, a. unwell, ill, sick, 290, 294 d.

nājortī-ā, f. illness, sickness, 232, 343, 417.

nākārah, a. worthless, useless, 8.

nākārahkho-é, m. moral corruption, 8.

nakherah, f. hole, fissure, 336.

nakshah, f. mark, target, 197.

nakshaté, p.p., a. entangled, involved, begun (in course of construction), 307; **pah** . . . **kkshé** —, involved in . . ., 225, 290. v. **nakshtul**.

nakshel-. v. **nakshtul**.

nakshlawul, tr. to tangle, cause to be entangled, catch, embroil, 162, 173; **badè wradzè** —, to behave

badly, 313; **jagerah** —, to start quarrelling, 22 c.

nakshtul (: **nakshél-**), intr. to be entangled, to be in train, to be begun, 307; p.p., 200.

nāmah (: **nūm**), f. name, in the phrases: **pah** — **bānde**, agt. s.o.'s name, 91, 272; — **kāt k.**, to take o.'s discharge, 310.

(**namak**, P. m. salt, 381.)

namakdān, m. salt-cellar, 381.

namūnah, f. sample, pattern, specimen; — **serah berāber**, up to sample, 416.

nan, ad. to-day, 205, 288, 291 c; — **ṣabā**, nowadays, 291 f; in a few days, 362; — **ṣabā k.**, to procrastinate, ib.

(**nān**, P. m. bread, 398.)

nanawatul. v. **nenawatul**.

nānbā-é. v. **nānwā-é**.

nanekai, f. small-pox, 145.

nang o nāmūs, m. honour, 393.

nānwā-é, m. (bread-)baker, 398.

nāpāk, a. unclean, impure, 356.

nashah, f. intoxication, 372.

nashahkhor, m. drunkard, 398.

nashawré, a. drunk, intoxicated, 372.

nāst, a. seated, sitting, 11, 133, 203, 231 e.p.; with **dat.**, sitting, waiting for, 44; **bédār** —, on the watch, 303; **pah** — **ah**, in a sitting position, 285, 289 b; **kor** —, at home, 303.

naṣīb, m. luck, fate, 93.

naṣīhat, m. good advice, counsel; — **werk.**, to give advice, 239; . . . **serah** — **k.**, to urge s.o., 166.

nauroz, m. 'New Year' (day after the Vernal Equinox), 387.

nāwakht, ad. late, 291.

nāwakhti, f. lateness, 346.

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nātsāpah, ad. *suddenly, unexpectedly*, 289.

ne-, part. neg. combined with verbs, nedé = nah dé, &c.

nedé, *is not*, 13 c, e.p.

nedī, *are not*, 22 c, e.p.

negdī, = nah + gdi.

nek, a. *good*, 397.

nekchālchalanwālah, a. *of good character*, 34.

nekī, f. *goodness, good, good deed*, 8, 63, 246.

nekkho-é, a. *of good disposition, temper*, 397.

neknām, a. *of good repute*, 397.

neknāmī, f. *good reputation*, 283.

nékokār, a. *virtuous*, 397.

nen. v. *nan*.

nenā-, separable verbal prefix, 248; position in sentence, 257-62.

nenā éstul (: bās-), intr. *to bring inside, put in*, 248, 262.

nenah, ad. *inside, within*, 293 a; da — nah, *fr. within*, 293 d; koṭah kkshe —, *inside the house*, 270.

nenā watul ((w)ūz-), intr. *to enter, go into, go inside*, 129, 144, 177, 248; with dat., 106; with rā-, wer-, 255.

nenshpah, f. *to-night*, 365.

neré, a. *thin, slender*; — jawār, *millet*, 48.

nerī jawār, m. pl. *millet*. v. *neré*.

nerikh, m. *current rate*, 267.

nī-at, m. *intention, purpose*, 189, 311; . . . tah — mi nah woh, *I had no intention of . . .*, 44.

nī-āzman, a. *suppliant, indigent*, 388.

ngharé, m. *fireplace, hearth*, 332.

nīm, a. *half*, 72; *ten* (= $\frac{1}{2}$ score), 78; —ah shpah, *midnight*, 291 f, 303; yau —ah gantah, *an*

hour and a half, 72; — pā-o, = $\frac{1}{2}$, 73; dré kam dī-ārlas — shila (= $13 \times 20 + 10 - 3$), 267; las —, $10\frac{1}{2}$, 83; yau —, *a few, several*, 85; yau —, $1\frac{1}{2}$, 85; dwah —, *in halves*, 86.

(**nimak**, P. v. **namak**.)

nīmtané, m. *short coat*, 397.

nimakḥarāmī, f. *disloyalty, treachery, ingratitude*, 346; . . . serah — k., *to be disloyal towards . . .*, 197.

nīs-, pres. base of *nīwul*.

nīсах, imper. of *nīwul* (نِس).

-nīshīn, in comps. P. *nīshastan*: nīshīn-, *to sit*.

nīshṭah, *there is not, there is none, there is lack of*, with gen. rendering, 'not to have'; . . . yé nīshṭah, *he has no . . .*, 96, 206; tāqat mi — chéh . . ., *I have no power to . . ., cannot . . .*, 206; héts mulāmat yé —, *there is no blame attaching to him*, 235; kārtusū-nah —, *cartridges are wanting*, 246 (نِشْط).

nī-ūz, m. *flood*, 372.

nī-ūzwfē, a. *flood-borne*; m. *drift-wood*, 372.

nīwār, m. *cotton webbing*, 408. v. **nīwār**.

nīwār, m. pl. *cotton webbing*; da — o, *made of nīwar*, 18 d.

niwé¹, a. *new*, 128 a, 164.

niwé², num. *ninety*, 77, 190.

nīwul (: nīs-), tr. defect. vb. *to catch, hold, hold out, seize, arrest*, 29, 126, 171; p.p., 200, 306 e.p.; with or without wu-, 242; morchah —, *to occupy an entrenchment*, 253, 305; lār yé — (dat.), *to lie in wait for s.o.*, 40; ghwaḡ

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- , *to give ear (dat.) to s.o.*, 40;
dérah —, *to pitch o.'s camp*, 320.
nizhdé, ad. *near, close (to, dat.)*, 43,
 252, 293 a; da — *nah*, *fr. close*
quarters, 293 d; . . . *tsakhah*
 —, *close alongside s.t.*, 275;
serah —, *close to each other*, 275,
 290; — *préǵdul*, *to allow s.o. to*
come near, 260.
nkshatul (: *nakshel*-), intr. *to be*
entangled, to become entangled,
 162, 177. v. **nakshatul**.
nm —. v. also **nw** —.
nmāndzūl, tr. *to cherish*, 331. v.
nmāzūl.
nmasé, 331, m. *grandson*. v. **nūsé**.
nmāzūl, tr. *to cherish*, 331.
nmer, m. *sun, sunshine*, 331. v.
nwer.
merkhatūh (: *nwer*-), m. *sunrise*,
 365.
merpréwātūh (: *nwer*-), m. *sunset*,
 365.
nmerāz, f. *quail*, 331.
nmündz (pl. *nmāndzah*), m. *prayer*,
 331.
no, part. *then, well, why then, in that*
case, and so (often untranslat-
 able), 70, 232, 234, 287, 288;
 after *if*-clause (cp. German *so*),
 225; *keh chere* . . . —, *if, ever*
 . . . *then*, 232; *keh* . . . *hum* . . .
 — —, *even if* . . . *yet still*, 234;
 . . . *chéh* . . . — . . ., *when* . . .
then, not . . . till . . ., 241.
noker, m. *servant, sepoy*, 91, 127 a,
 292; — *sh.*, *to enlist*, 107, 194,
 233; — *sātūl* (acc.), *to keep s.o.*
in o.'s service, 315.
nokerédul (-*éǵ*-), intr. *to take service*,
enlist, serve, 194.
nokerī, f. *enlistment, service, duty*,
 106, 194, 303; (*pah*) *nokeraī*
bānde, on duty, 272; da . . .
 — *k.*, *to take service with s.o.*,
 319.
nolé, m. *mongoose*, 408.
nor¹, (1) a. *other, different*, 69.
 (2) pron. pl. *the rest, others, more*,
 68, 99, 125, 127 a, 137, 268
 e. p.; — *chéh di*, 150.
nor², ad. *moreover, besides, otherwise*,
in other respects, 127 a in., 285.
nor héts . . . *nah*, pron. pl. *nothing*
more, 124.
nor hétsok . . . *nah*, pron. pl. *no*
others, 124.
nor tseh, pron. pl. *anything more*,
 124.
nor tsok, indef. pl. *others*, 124.
nūlas. v. **nūnas**.
nūm, m. *name*, 13 a. v. **nāmah**.
nūnas, num. *nineteen*, 88.
nuqas, m. *defect*, 87.
nuqsān, m. *injury, mischief*, 143.
nūsé, m. *grandson*, 331. v. **nmasé**.
nwer, m. *sun, sunshine*; — *khātūh*
tah, eastwards; — *préwātūh*
tah, westwards, 293 f; — *pré-*
wātūh, sunset, west, 224.
nwerai, f. *morsel (food), mouthful*,
light meal, 331. (Also *nmerai*.)
nwerāz, f. v. **nmerāz**.
o¹, ad. *yes*, 246, 287; — *keh nah*,
yes, of course, 'rather', 288. v.
 also **ho**.
o², conj. *and*, 14, 59, 295 e. p. v.
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o³, interj. *oh! hullo!* 322.
obūh, f. pl. *water*, 18 c, 50 a, 52,
 127, 133, 311; da *skulo* (*ske*)
 —, *drinking water*, 189, 192;

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— *rā-istul, rākshkul, to draw water, 253.*
or, m. *fire, 371. v. also wor.*
orbushè, f. pl. *barley (crop, or grain), 18 c, 20; sg. one single grain, 20 (اوروشي).*
ore dile, ad. *here and there, 362.*
orlerūné, m. *fire-poker, 371.*
ormég, m. *nape of the neck, 326.*
orah, v. *orūh.*
orawul, tr. *to grind, reduce to powder, powder, 167, 174.*
orūh, m. pl. *flour, 8, 18 c, 99, 416.*
os (: us), as. *now; ter — a pore, lā ter — a, until now, up to the present, 50 b, 133, 279, 291 (اوس).*
osédul, intr. *to dwell, live, 133, 168, 178, 199; imper., 183; without wu-, 242.*
osédūnké, m. *dweller, resident; da kum dzā-ī — yé, where do you live? 199.*
owī-ā, num. *seventy, 77 (وليا).*
owwah, num. *seven, 190.*
ow(w)ah dazé, m. (*seven-shooter*), *Lee-Metford, 367.*
ow(w)am, a. *seventh, 8, 240.*

pachwārai, f. *horse's heel-rope, 408.*
pa-è, f. pl. *milk, 18 c.*
pā-édār, a. *permanent, secure, 383.*
pa-émakhé, a. *'milk-faced', handsome, 367.*
pah, pr. (form.): **I.** *on, at. II. with, by, by means of, 266.7, 13 c, 133 e.p.; with nums., 80-1; agent with Caus. vbs., 164.*
I. — *tsang, at the side of, 11; — aghuh wakht (chéh), at that time, at the very moment that ..., 22 d, 147; — (shpag) bajè, at*

(6) o'c., 46, 237; — (shpag wishtem) da ..., on the (26th) of ..., 88; pah tso? at what price? 134; — kat prot, lying on o.'s bed, 50 b; — dé shān, in this way, 154; — khair rāghelè, welcome, 232; — lik po-égì, he knows how to write, 53; khi-āl pé (= pah + é) domerah, expectation of so much, 70. II. — golai wulagédūh, he was hit by a bullet, 212 e.p.; dingelai, by means of a water-lift, 50 a; — kānowishtul, to throw stones at, 14.
pah ... bānde, part. (form.) *on, upon, on top of, by, by means of, 11, 18 e, 38 e.p., 272-3; agent with Caus. vbs., 164; — lāri —, along the road, on the road, 199 e.p.; — chutai —, on leave, 106 e.p.; — nāmah —, in (agt.) s.o.'s name, 91, 272; — qulef —, locked, 129; — wer — térédūl, to go past the door, 234. v. bānde.*
pah ... kkshe, part. (form.) *in, at, inside, within, among, in course of, 11, 13 a, 14, 19, 70, 214, 232 e.p., 270-1; denoting loc., 55; — haq — (gen.), concerning ..., 29; — lās — (dat.), into the hands of ..., 38; dzmā — zruh —, in my heart, 45, 195; — makh —, opposite to (dat.), 43, (abl.), 53 a; — dé hāl (uméd) —, in these circumstances (this hope), 55; — kūshish —, in the endeavour, 57; — 'umer —, in age, 69; — dé wradzo —, nowadays, 70; — auwrédo — rādzi chéh ..., it comes to hearing that ..., 189.*

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pah k^hshé, ad. *inside, therein*, 143;
tseh nah wū —, *there was no-
thing in it*, 121; — khāli woh, *it
was empty inside*, 252, 374 c.

pah . . . pase. v. **pase**.

pah mlāst, ad. *in a lying position*,
289 b.

pah nāstah, ad. *in a sitting position*,
285, 289 b.

pah qalārah, ad. *quietly, at ease*,
285.

pah . . . serah, part. (form.) *in ac-
cordance with, according to, by,
with*, 268-9; used to form
ads., 285; da tā — hukem —,
by your orders, 103, 268; —
lo-i hikmat —, *with great skill*,
268. v. also **serah**.

paidā, a. *found, to be found, forth-
coming*; — sh., *to turn up, be
found*, 106, 113; — k., *to find,
supply*, 206, 317; kum kum
qisem . . . — kégi? *what kinds
are to be found?* 133.

paidau-édul (-ég-), intr. *to be found*,
337.

paidāwār, m. *produce, crops*, 390.

paisah, f. 'paisā', *farthing*, 234,
408.

paisē (: paisah), f. pl. *money*, 93,
224.

pāk, a. *clean*, 92.

pakah, f. 'punkah'; — rākshkūl,
to pull the punkah, 253.

pakār, a. *necessary (to), required (by)*
(gen.), 13 a, 31; . . . tseh —
dé? *what's the use of . . .?* 22 b;
da . . . dapārah —, *necessary
for . . .*, 62.

pākawul, tr. *to clean*, 92.

pakhawul, tr. *to cook*, 175.

pakhpulah, ad. *by oneself, of one-*

*self, voluntarily; myself, your-
self, &c.*, in nom., 95, 224, 285,
289 b, 374 c.

pakhulah, a. *reconciled*; . . . serah
— sh., *to make it up with s.o.*,
304:

pakhwā, ad. *previously, before, for-
merly*, 70, 285, 291.

pakhwāné, a. *former, ancient*, 34,
53 b.

pālah, f. *ploughshare*, 408.

palānké, (1) m. *so-and-so*, 353.

(2) a. *such and such, a certain*; —
kār, *such and such a thing*, 45.

palau, m. *side, edge*, 293 c; da . . .
— tah, *in the direction of . . .*,
39; yau — būl —, *on either
hand*, 199; makh (qiblè) —,
facing (west), 293 f.

pālonah, f. *cherishing*, 209.

palitah, f. *wick, match*, 383.

palitadār, m. *matchlock gun*, 383.

pālkwuré, m. *bag for ploughshare*,
365.

palṭan, f. *regiment*, 319.

pālul, tr. *to protect, nourish, rear*,
169.

pām, m. *heed, care*; — kah! *take
care!* 153; — k. (chēh . . .
nah), *to take heed (lest . . .)*, 149,
153, 181, 292 (مهم).

pamanké, m. *plant like stonecrop*,
333.

panāh, f. *shelter, assistance*, 159;
dzān — k., *to take cover*, 197.

pandzos, num. *fifty*, 77.

panah, f. *shoe, slipper*, 18 a.

pā-o, num. *quarter*, 73; — bānde,
plus ¼; — kam, *minus ¼*, 83.

paqir, m. *beggar, 'faqir'*, 38, 314.

(par, pr. *on, over*, &c. v. **pré**.)

(pārah, P. a. *torn, split*, 366.)

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- (-parast, P. in comps. P. parastī-dan, *to worship, serve*.)
- paréṭ, m. *parade*, 234.
- parosah. v. parosakāl.
- paros(a)kāl, ad. *last year*, 23, 231, 291 f.
- partūg, m. *trousers, pair of do.*, 18 a.
- parūn, ad. *yesterday*, 10, 113, 230, 233, 291 e, e.p.; —a rāse, *since yesterday*, 239; buḷ —, *day before yesterday*, 291 f.
- parūné, a. *yesterday's, of yesterday*, 34.
- paré, m. *rope, cord*, 212, 281.
- pas, ad. *after, afterwards, later, in (of time limit)*, 70, 81, 276; with abl., 53 a; lugo wradzo —, *in a few days*, 58; luḡ sā't —, *presently*, 111; chéh . . . da aghah nah —, *since*; da . . . nah —, *since*, 309; chéh . . . haghah —, *after (conj.)*, 308.
- pās, ad. *up, above, over (abl.)*, 293 a; da — nah, da . . . —a, *fr. above (i.e. fr. Afghanistan)*, 293 d; — pah burj kḡshé, *up on the tower*, 303; — Tirah lah, *up to T.*, 106; pré da —a, *on top of it (him)*, 280.
- pasalé. v. sperlé, 336.
- pāsbān, m. 'watch keeper', sentry, 380.
- pase, ad. *after (of place), behind, in pursuit of, in search of*, 143, 277; da buḷ merg —, *seeking another's death*, 57; pah . . . — kaḡah gerzawul, *to seek, cultivate (friendship, &c.)*, 8; . . . — gharaz k., *to harbour designs agt. s.o.*, 304.
- paserlé. v. sperlé, 336.
- past, a. *soft, gentle (not harsh)*; . . . serah —è khaberè k., *to talk mildly to s.o.*, 268.
- pastanah, ad. *back*; — lārul, *to go back*, 293 d.
- patah, f. *trace*, 106.
- patākhdār, m. *hipple gun*, 383.
- patākhaḡ, f. *percussion cap, cap of cartridge*, 313.
- pāté, a. *remaining behind, left behind*, with kēḡul and sh—, 70, 85, 126, 127 a, 251 e.p.; zeh tré wurūsto pāté shwum, *I fell behind him*, 53 a.
- paṭé, m. *field*, 135, 263; paṭo paṭo kḡshé, *through the fields*, 337.
- paṭké, m. 'pugree', turban, 18 d.
- pātsawul, tr. *to make s.o. get up, stand up*, 172.
- pātsédul, intr. *to stand up, get up, get on o.'s feet*, 178, 311; imper., 183; without wu-, 242.
- pāwah. v. pā-o, 73.
- pé, part. = pah + é (yé), *on him (it, &c.)*, 266, 280, 308, 340. v. pah.
- péksh, ad. *before, in advance*, 'ob-viam'; . . . — sh. (dat.), *to fall in with . . .*, 153.
- pékshin, a. *ancient, former*, 386.
- pékshkaksh, m. *present, gift*, 399.
- pérangé, m. *European*, 233.
- perchah, f. *a small piece of paper, note, receipt, &c.*, 106, 222.
- péré, m. *fairy*, 363; da gher —, *echo*, 365; da périāno tanūr, *the 'fairies' oven'*, 365.
- perhéz, m. *abstinence, sobriety*, 384.
- perhégār, a. *abstemious*, 384.
- perwā, f. *care, concern, anxiety*; héts — nishiah, *it doesn't matter*, 288; lah . . . —a bé perwā, *without thought for . . .*, 8.

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pérai, f. *generation*, 408.
peré, v. **paré**.
pésh(a)gī, f. *advance of money*, 385.
péshfikeri, f. *forethought (thoughtfulness)*, 346.*
péshmané, m. *time preceding dawn*, as ad. *before dawn*, 291 e.
péshqūzah, f. *dagger*, 106.
péshrau, a. *going in front*, 399.
pét, m. *package*, 408.
pété, m. *box, trunk*, 408.
pézhandul (: **pézhah-**), tr. *to recognize, know*, 169.
pézhangali, f. *acquaintance (-ship)*; — mi werserah nah dah, *I am not acquainted with him*, 295.
pézwān(é), m. *nose ornament*, 365.
pī-ādah, ad. *on foot*, 289.
pī-ātsah, f. *maize, Indian corn*, 48.
pīndzah, num. *five*, 50 b, 71-88; — pā-o = 1½, 73 (پنځه).
pīndzam, a. *fifth*, 8.
pīndzalas, num. *fifteen*, 84, 71-88.
pisād, m. *mischievousness, row, outbreak, violence*, 231, 419; — k., *to rebel, give trouble*, 70.
pishū, f. *cat*, 339.
pitenah, f. *feud, strife*; da haḍ —, *blood-feud*, 348 fn., 365.
pkshah. v. **kshpah**, 336.
planwālé, m. *breadth*, 345.
plār (pl. **plārūnah**), m. *father*, 62, 74, 103, 142; — mor, *father and mother, parents*, 311, 361.
po-édul, intr. *understand, to know; know how to, be able to, be aware*, 273; pah lik po-égī, *he knows how to write*, 53 a; pohshwé? (*have you understood?*), *do you follow me?* 232; tsok bah nah pohédul chéh . . ., *no one*

would suspect . . ., 318; **ksheh** pohégī chéh . . . O.R. . . ., *they well understand that* . . ., 319 (پوهیدل). v. **pohédul**.
pohé, — k. (acc.), *to make s.o. understand s.t.*, 163.
pohédul. v. **po-édul**.
pokh, a. (m. pl. **lākhuḥ**, f. sg. pl. **pakh-ah**, -è) *cooked, ripe*, 203. v. **pakhawul**.
(-poksh), in comps. P. **pūshīdan**, *to put on (clothes)*, 398.)
pokshiksh, m. *covering, dress*, 387.
polis, m. *police*, 268, 272, 317.
pore, adv. *to, until, up to (of place and number), beyond, across (abl.)*, 281, 284; ter osa —, *until now*, 50 b; yau gantah —, *for more than an hour*, 239; ṣabā-a —, *by to-morrow*, 240; tso — chéh . . . nah . . ., *until (conj.)*, 235, 304; tso — chéh . . ., *as long as*, 300 a, 304; — rā—, *through and through, backwards and forwards*, 293 c, 362; shpag atah dzela —, *as many as 6 or 8 times*, 313; — k., *to shut (door)*, 224. v. also **ter** . . . **pore**.
poréwatul, intr. *to pass over, cross over*, 143.
poréžhané, a. *exiled*, 372.
portah, above, *upwards*, 293 a; — sh., *to arise (of sound)*, 305.
poshāk, m. *clothes*, 379.
postīn, m. *(sheep)skin coat*, 386.
poṭ, m. *rind, skin*, 348.
potaké, m. *skin, &c., esp. as dressing on a wound*, 313, 348.
pozah, f. *nose*; ter pozé sh., *to come to the end of o.'s resources, be exasperated*, 279.

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prak prūk, ono. *the sound of clapping hands*, 338.

prānatul (: prānadz-), tr. *to open, loosen, untie*, p.p., 200, 247.

prātuh. v. **prot**.

pré¹, part. on it, over it, by it (him, &c.) = par é (yé), 143, 145, 280.

pré², separable verbal prefix, 248; position in sentence, 257-62.

prédul. v. **prégdul**.

(**pré-ékshawul**), tr. *to leave, abandon, let go*, p.p., 200. v. **pré-kshodul**.

pré-ékshé, p.p., 200. v. **pré-kshodul**.

pré-éstul (: -bās-), tr. *to throw down*, 248.

prégdul (: prégd-, préd-), tr. defect. *abandon, leave off, let go, let off, to let, allow, spare, tolerate*, 27, 40, 63, 80, 169, 242 e. p.; hum hase prédah, *leave it alone*, 290; pré bah é nah gdem, *I will not let him go off*, 260; shai hum nah prédli, *they spare nothing*, 271. v. **prékshodul**.

prékawul, **prékerul**, tr. *to cut down, cut through*, 248, 260.

préksho, 3rd sg. m. p. def. of **pré-kshodul**.

prékshodul, tr. defect. *to leave, abandon, let go*, 248; p.p., 200. v. **prégdul**.

prékshowul, tr. *to let go*, 248; with rā-, 255. v. **prégdul**, **pré-kshodul**.

préwātuh, m. *setting*, 225; nwer —, *sunset, west*, 293 f.

préwatul (-(w)üz-), intr. *to fall, come down, 'set' (of sun, &c.)* 19, 177, 232, 248; with rā-, 255.

pré(w)üz. v. **préwatul**.

prot, a. (m. pl. prātuh, f. sg. and pl. prat-ah, -è), *fallen, lying, living (residing)*, 50 b, 127, 271; khu-shé — woh, *it was standing neglected*, 252.

psuh, m. (pl. psūnah) *goat, markhor*, 53 b, 106, 234.

pshogah, f. *kitten*, 339.

pukshédul, intr. defect. *to ask, inquire*, 178.

puksho, **pukshutū**, f. *Pashtu*; — wai-ul, *to talk Pashtu*, 318.

Pukshūtūn, m. (pl. Pukshūtānah) *Pathan*, 318.

pukshūtunah, f. *inquiry*; — k., *to ask*, intr., 168; da . . . — k., *to ask for s.o.*, 419; — k. (abl.), *to ask s.o.*, 104, 320; do. (followed by O.R.), 233; **puksh-tunè lah rāghlul**, *to come to, inquire for s.o.*, 224 (پوښتنه).

pul, m. *bridge*, 280, 416.

pul, m. *ploughshare*, 365.

pund, m. *steel (for use with flint)*, 361.

pundbakerai, f. *flint and steel*, 361.

(**pur**, P. a. *full* (only in comps.), 369.)

pūrah, a. *full, complete, entire, whole*, 37; — k., *to finish*, 44, 190; — sh., *to be made good (of loss)*, 73; owwam kāla mi bah — shī . . ., *it will be 7 years since I . . .*, 240.

purs, n. (not used alone) **bé** — a, *without question, casually*, 282.

pursédul, intr. *to swell*, 204.

puṛmakh, ad. *forward, face-downwards*, 232, 294 d.

puṭ, a. *concealed, hidden, stolen*, 145, 232, 234.

puṭawul, tr. *to conceal, hide, shut*

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- (eye), *steal*, 145, 175, 222, 232;
stergah —, *to shut o.'s eye*, 290.
- pūṭé**, m. *pinch, crumb, little bit*;
pūṭi pūṭi, *in bits*, 360.
- puṭédul**, intr. *to hide, take refuge*
(from, abl.), 234, 305.
- qaber**, m. *grave*, 390.
- qabūl**, m. *consent, assent*; — k., *to accept, agree to*, 122.
- qacherah**, f. *mule*, 313.
- qadam** (qadem), m. *pace, step*, 68;
qér — yé tund woh, *they were going at a rapid pace*, 234; *pah —*, *at a walk, foot pace*, 267, 285.
- qader**, m. *quantity, size*, 138.
- qaher**, m. *anger*; *pah — sh.*, *to become angry*, 267; — *werdzī*, *anger comes on him, i.e. he gets into a temper*.
- qahrnāk**, a. *angry*, 389.
- qahrzhan**, a. *wrathful*, 392.
- qaid**, m. *imprisonment*; — k., *to imprison s.o.*; — sh., *to be imprisoned*, 29.
- qaidī**, m. *prisoner*, 103.
- qā-il**, a. *acknowledging, grateful*;
pah . . . —, *recognizing s.t.*, 8.
- qalār**, a. *quiet*; *pah — ah*, *quietly, at ease*, 285.
- qām**, v. *qaum*.
- qamīš**, m. *shirt*, 37.
- qarez**, m. *debt, loan*; *ter . . .* —
ākhistul, *to take a loan fr. s.o.*, 279.
- qasam**, m. *oath*; — *khwarul*, *to take an oath*, 133; — *dé chéh . . .*, *it is a matter of oath that . . .*, 233.
- qaum**, m. *tribe*, 18a, 199.
- qī-ās**, m. *guess, estimate, supposition*;
bé — a, *beyond count, countless*, 294 c.
- qiblah**, f. *the Qiblah at Mecca*; *qibletah*, *Mecca-wards, westwards*, 293 f.
- qiloqāl**, m. *discussion*, 393.
- qimat**, m. *price*; *da lū-i —*, *expensive, costly*, 34.
- qīmatī**, a. *expensive, costly*, 34.
- qīmatnāk**, a. *costly, valuable, expensive*, 389.
- qisem**, m. *kind, sort*, 8; *kum kum — (kshkār)? what kinds of (game)?* 133.
- qišah**, f. *story*, 234.
- qrutkāne**, m. *nodular limestone*, 363.
- qufel**. v. *qulef*, 336.
- qulbah**, f. *yoke (pair) of oxen*, 18 a.
- qulef**, m. *lock, padlock*, 37; — k., *to lock*, 159; *pah — bānde*, *locked*, 129.
- quṭeb**, m. *North*; — *tah*, *on the N., towards the N.*, 39, 293 f.
- rā**, part. and prefix denoting *to, towards, for, hither*; with vbs., 249-54 (often, see under simplex); as pron. 1st pers. *me, us*, 105; position in sentence, 257-62; — *tah (lah)*, *dat. to, for, me (us)*; — *nah*, *abl. from me (us)*; — *bānde*, *towards me (us)*; — *pase*, *after, behind me (us)*; — *serah*, *mecum, nobiscum*; — *tsakhah*, *with, near me (us), in my (our) possession*.
- rābalul**, tr. *to call to o.s., summon*, 253.

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- rābānde**, part. *towards me (us), upon me (us)*, 224, 303 e.p.
- raber**, m. *bother, trouble, inconvenience, worry*, 315; — *derwuraséd*, *you were inconvenienced*, 306.
- raberawul**, tr. *to worry, bother*, 167, 174.
- raberédul** (-ég-), intr. *to be troubled, worried*, 179.
- rādz-**. v. **rāghlul**, **rātlul**.
- raftār**, m. *going, gait, conduct*, 382.
- rag**, m. *vein*; — *wahul* (dat.), *to bleed s.o., vaccinate*, 145.
- rāgerzédul**, intr. *to return*, 99, 199, 252.
- rāghé**, 3rd sg. m. p. def. of **rāghlul**.
- raghédul** (: rogh), intr. *to be fit, sound*, 225.
- rāghlul** (: rādz-, : rāsh-), intr. *to come, arrive, turn up*, 10, 11, 38, 90, 189 e.p.; p.p., 200; without wu-, 242; *shak yé rāghé, he began to doubt*, 32; *pah dau dau —, to come running*, 38; *rāghé, he has just come*, 232; *rādzai chéh dzū, come let us be off*, 317; *da ... khaber rāghé, information of ... was received*, 232, 307; *pah khair rāghelé! welcome!* 232; *da ... pukshituné lah —, to come to inquire for s.o.*, 419.
- rāghwokshtul** (-ghwār-), tr. *to want, send for (for o.s.), have fetched, summon (to o.s.), ask for*, 95, 106, 165, 253, 261 e.p.
- rāhistah**, ad. *in this direction, hitherwards*, 293 a.
- rā-ise**, po., abl. *in this direction of* . . . , 284.
- rā-istul** (: -bās-), tr. *to draw (to-wards o.s.)*; *obuh —, to draw water*, 253.
- rākāgūl**, tr. (only used in pres. and imper.) *to pull (towards o.s.)*; *pakah —, to pull the punkah*, 253; *obuh —, to draw water*, 253. v. **rākshul**.
- rākawul**, **rākerul**, tr. *to give (hither)*, 127 a, 249, 255.
- rākūzédul**, intr. *to descend, come down (from, abl.)*, 251.
- rākhatshah**, part. *with me (us)*. v. **tsakhah**, 275.
- rakhenah**. v. **nakherah**, 336.
- rākshkatah**, ad. *down in this direction*, 293 a.
- rākshkul** (: -käg-), tr. *to pull (towards o.s.)*, 253. v. **rākāgūl**.
- ramah**, f. *flock of sheep*, 18 a.
- rānena-éstul**, tr. *to put in (hither)*, 262.
- rānenawatul**, intr. *to (re-)enter, come in*, 252, 262.
- randz**, m. *affliction, pain, vexation*.
- randzawul**, tr. *to render uncomfortable, afflict, vex*, 174.
- randzédul** (-ég-), intr. *to be distressed, ill*, 179.
- randzūr**, a. *ill, sick*, 391.
- rang**, m. *colour, sort, kind*, 8; *her rang ... , every sort of ...*, 283.
- rāpase**, ad. *after, in search of (me)*, 111.
- rāpātsédul**, intr. *to get up, stand up, rise*, 288.
- rapawul**, tr. *make tremble, to startle*, 172.
- rapédul** (-ég-), intr. *to shiver, tremble, quake*, 178.
- rāpore**, ad. *on this side (of, abl.)*, 281, 284; *pore —, through and*

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- through, backwards and forwards*, 293 c, 362. *v. pore.*
- rapoť**, m. *report*; — *légul*, *to report the fact*, 313.
- rāprégdul**, tr. *to let loose (towards me)*, *leave (for me)*, *to allow s.o. to approach o.s.*, 250, 253, 262.
- rāprékshowul**, tr. *to leave (for me)*, 262.
- rāpréwatul**, tr. *to fall (towards me)*, 262.
- raqam**, m. *item, entry (in ledger)*. 91.
- rārasédul**, intr. *turn up (here)*, 224 : *to reach, arrive at*, 252.
- rasai**, f. *rope*, 409.
- rasawul**, tr. *to cause to arrive*, 158 ; *nuqsān* — (dat.), *to cause injury to s.o.*, 143 ; *bad* — (dat.), *to do hurt to s.o.*, 319.
- rāse**, ad. *up till now, since*, 291 a, 292 ; *shpag kāla* —, *for the last 6 years*, 214 ; *parūna* —, *since yesterday*, 239 ; *kalah* —, *since when* ? 291.
- rasédul** (: *ras-* ; *raség-*), intr. *to arrive, reach (destination)*, 32, 147, 158, 178, 306 ; *imper.*, 183 ; *with rā-*, *der-*, *wer-*, 255 ; . . . *pore* —, *to reach a certain place*, 281 ; . . . *serah* —, . . . *pase* —, *to overtake s.o.*, 234, 278.
- rāsh-**, pres. base of *rāghlul*, *rātlul*.
- rāshah dersah**, f. *intercourse*, 361.
- rāstanédul**, intr. *to return*, 251.
- rāstī**, f. *truth, justice, right* ; *pah rastai kkshté*, *rāstī*, *in fact*, 289 b.
- rāstūn**, a. *returned* ; — *sh.*, *to return*, 218.
- rātah**, part. *to me, for myself*, &c., 37, 44, 145. *v. rā.*
- rātakshédul**, intr. *to flee, come back (hither)*, 232.
- rātlul**, (1) m. pl. *arrival, coming*, 53 a, 309.
(2) intr. *to come, turn up*, 111, 255. *v. rāghlul* and *tlul*.
- rātrap** (: *trap*), — *k.*, *to run (hither)*, 181.
- rātsamlawul**, tr. *to make s.o. lie down*, 254.
- (-rau, in comps. P. *raftan* : *rav-*, *to go*, 399.)
- raul**, m. *sheet-roll*, 241.
- rawān**, a. *moving, on the move* ; — *sh.*, *to start, set out*, 38, 51, &c. *v. rawānédul*.
- rawānédul**, intr. *to start, set out*, 38, 51, 111, 192, 218 e.p.
- rāwatul**, intr. *to turn out*, 305.
- rāwerul**, tr. *to bring (inanimate things)*, *bring back, send for, have s.t. brought*, 11, 18 e, 73, 108, 165, 235 ; *without wu-*, 242.
- rāwul-**. *v. rāwustul*.
- rāwustul** (-wul-), tr. *to bring (animate beings)*, *bring back*, 50 a, 94, 106, 169 e.p. ; *without wu-*, 242 ; *wālah* —, *to make a water-channel*, 283.
- régdédul**, intr. *to shake, tremble*, 178.
- rél**, m. *railway, train*, 70.
- rét**, m. *subject, ryot* ; — *k.*, *to make s.o. o.'s subject*, 319 (رعیّت).
- rīkshtī-ā**, f. *truth, what is true*, 282, 343, 417 ; — *chéh wāyema*, *to tell the truth*, 317.
- rīkshtīntob**, m. *truthfulness*, 344.
- rogah**, f. *amity, friendship*, 361.
- rogah joṛah**, f. *being on good terms with s.o., amity, friendship*, 361.

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- roṭai**, f. *unleavened bread, food*, sg. or pl., 18 e.
- rozgār**, m. *service, earning, time, fortune*, 384.
- rozi**, f. *daily employment, daily food*, 187.
- rozah**, f. *fast, Ramazan*.
- (**rū**, P. m. *face, surface*.)
- rūbarū**, ad. *face to face, opposite (to, dat.)*, 43, 293 c, 394.
- rūmāl**, m. *handkerchief*, 398.
- rumbārūl**, intr. *to grumble (as camel)*, 339.
- rūpai** (pl. rūpai-è), f. *rupee*, pl. *rupees, money*, 38, 53, 75, 84 e.p.; dāse dère —è, *such a large sum of money*, 206; —è kor tah légul, *to send money home*, 234; (pah) tso —è? (*at*) *what price?* 134, 267; —è gaṭul (abl.), *to win money fr. s.o.*, 152.
- ruṣkhat** (rukḥṣat), m. *discharge, leave, permission*; — k., *to dismiss s.o.*, 176; — sh., *to be dismissed*, 181.
- rwadz.** v. wradz, 336.
- sā'at**, m. *hour, time*; lūg — pas, *presently*, 111; pah aghah — chéh . . . , *at the very moment that . . .*, 147; (pah) lūg — **kkshé**, *in a short time*, 270; hum aghuh — chéh . . . , *as soon as*, 305.
- sabab**, m. *reason, cause*; bé —a, *without cause*, 8; lah dé —a, *for this reason*, 289 b; da (sustai) pah — serah, *out of (pure laziness)*, 419.
- sabaq**, m. *lesson*; . . . serah — wai-ul, *to have a lesson with s.o.*, 41, 303.
- safer**, m. *journey*, 8.
- sag**, ad. *this year*, 70, 225, 235, 291 f.
- sagané**, a. *this year's*, 70.
- yosah**, imper. of *yauwerul*.
- sāh**, m. *breath*, 366.
- sāhlandé**, a. *short-winded, asthmatic*, 367.
- sāhlandī**, f. *'breath shortness', asthma*, 366.
- saḥer**, m. *dawn, morning*; as ad., 291 c; — lah, *to-morrow morning*, 291 c; da —, *in the morning*, 33.
- Saiyed**, m. *Saiyid*, 103.
- sakhāwat**, m. *generosity, liberality*, 8.
- sakht**, (1) a. *hard, difficult, severe*, 56; for ad. *severely, seriously*; dērah —ah *najoṛah dah*, *she is very seriously ill*, 294 d.
- (2) ad., — 142, 153.
- sākhtagī**, f. *fabrication (in bad sense)*, 385.
- sakhtdil**, a. *hard-hearted*, 397.
- sakhtī**, f. *severity, sternness, cruelty, time of trouble*, 8, 143.
- sal**, num. *a hundred*, 75.
- salāmat**, a. *whole, complete*, 319.
- salgūnah** (: sal : sawa), pl. m. *hundreds*, 75.
- sam**, ad. *straight, exactly, accurately*; — makh **kkshé** (dat.), *straight in front of . . .*, 43; — da lāsa, — dastī, *immediately, forthwith*, 289 b; — wīstul, *to shoot straight (of rifle)*, 294 d.
- samah**, f. *plain, the plains*.
- samwālé**, m. *levelness*, 345.
- san**, m. *year (in dates)*, 88, 190.

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sanderah, f. *song*; *sanderè wai-ul*, to sing, 21.
sandāh, m. *buffalo bull*, 23, 254.
saṇ, m. pl. *flax*, 18 d.
sarak, m. *road, high road*, 204, 307, 319.
sateré, m.; — *materé*, *strewn about*, 338.
sātul, tr. to *preserve, keep, guard, protect*, 167, 169, 187, 236; p.p., 200; dzān — (abl.), to *hold o.s. aloof fr. s.o.*, 8; *protect o.s. fr.*, 118; *las tana nokerān* —, to *keep 10 servants*, 315.
sātūn, m. *keeping, maintenance*, 209.
saudā, f. *marketing, supplies*, 147.
sau-o. v. *sawa*.
sau-ūnah (: sal : sawa), m. pl. *hundreds*, 75.
sawa, (form. sau-o), pl. *hundred (in multiples of 100)*, 75.
(-sāz, in comps. P. sākhtan : sāz-, to make, construct, 398.)
sazā, f. *punishment, retribution*, 390.
sazāwār, a. *suitable, proper*, 390.
sāzawul, tr. to *make, construct*; — (acc., abl.) to *make s.t. of s.t.*, 52.
sāzish, m. *conspiracy*, 387.
sól, m. *flock (of birds)*, 18 a.
sélāb, m. *flood, torrent*, 196.
yosem, pres. of *yauwerul*.
ser, m. *head, first, beginning, end*, 212, 281; *pah awwal — kḵshé*, the *very first time*, 232; *da awwal — nah*, from the *first*, 291; *pah — sh.*, to *come to an end*, 267; *pah — k.*, to *put s.t. on o.'s head*, 266; *da — a, lah — a*, essentially, *altogether, (not) at all*, 289 b, 374.

ser- (: sūr), *red*, in comps.
sér, m. 'scer' (about 2 lb.), 73, 275, 409.
serāghzé. v. *sré-āghzé*.
serah¹, f. *manure*, 235.
serah², (1) po. I. *with, along with, in company with, &c.* II. *towards (envers), &c.* After *khushhāl* and *khapah*, 51 fn.; with gen., 284; used to form adverbs, 285. I. 76, 232, 239, 253, 315 e.p.; . . . — *khaheré k.*, to *converse with s.o.*, 99, 195, 239; . . . — *pah jagerah kḵshé*, on *bad terms with s.o.*, 214; *yau bul — tagi k.*, to *cheat one another*, 126; . . . — *lidul*, to *meet s.o.*, 290, 310; . . . — *rasédul*, to *overtake s.o.*, 234; *lā tā —, um pah tā —*, 'the same to you', 374 c; — *da dé chéh . . .*, in *spite of the fact that . . .*, 284, 300 d, 315. II. 197; . . . — *néki k.*, to *do good to s.o.*, 63; . . . — *sakhti k.*, to *be severe towards s.o.*, 143; . . . — *zrūh mi wulagéd*, my *heart attached itself to him*, 232.
 (2) adv. *with one another, together, mutually, amongst . . . selves, besides, in addition*, 289-90; — *badal sh.*, to *be interchanged*, 217; — *wéshul*, to *divide amongst (our)selves*, 224; — *nizhdé*, *close together*, 275. v. **pah . . . serah**.
sérai, f. *land which has been made a religious bequest, 'waqf'*, 271.
serānjāmédul, intr. to *be brought to completion*, 273.
serāser, ad. *end to end, wholly, entirely*, 394.

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- serdār**, m. *chief, native officer in army*, 48, 282.
- sergerdān**, a. *distressed, confounded*, 396.
- serḥad**, m. *boundary*, 395.
- serkaksh**, a. *rebellious*, 399.
- Serkār**, m. *Government, British-Indian Government, 'Authorities'*, 60, 142, 150, 190, 239, 318, 319; *da — khizmat, Government service*, 142; *as title*, 395.
- serkāri**, a. *Government, British*, 70.
- serkūz**, a. *'head-hanging-down', swinish, rascally, villainous*, 369.
- serkūzé**, m. *pig*, 369.
- serpéchak**, m. *headband*, 394.
- serpoksh**, m. *lid*, 398.
- serrishtah**, f. *connexion, series, office*, 395.
- sertor**, a. *bareheaded*, 252, 369.
- serwarakh**, m. *land at the head of a canal*, 395.
- serwatkah**. v. **skerwatāh**, 336.
- serzor**, a. *headstrong*, 396.
- seré**, (1) m. *man, fellow, person*, 23, 27, 29, 57, 224 e.p.; *tserangah seré de ? what sort of a fellow is he ?* 136; *serī pase, per man, per head*, 278.
- (2) pron. *one, people, they, &c.*, 63, 182 a, 146, 225.
- serītob**, m. *manliness*, 344.
- seroté**, m. *fellow*, 353.
- sédzawul**, tr. *to burn s.t.; to make s.t. burn, ignite*, 161, 172.
- sédzūl**, intr. *to burn*, 161, 177.
- sikkah**, f. *lead*.
- silai**, f. *dust-storm*, 8. v. **silé**.
- silé**, m. *dust-storm*, 231. v. **silai**.
- sīnd**, m. *river*, 30, 138, 271, 280, 409; — *pah chapo rāghé, the river came down in waves*, 266; *da — ghārah, the edge of the river*, 337.
- sipāhī** (spāhī), m. *soldier, sepoy*, 22 c, 129, 164.
- sipāhīgīrat**, m. *post as sepoy*, 22 d, 290.
- sipārish**, m. *recommendation*, 387; — k. (acc.), *to recommend s.o.*, 315.
- siwé**, a., p.p. *burnt*, 203. v. **swul**.
- skawul**. v. **tskawul**.
- skerwatāh**, f. *embers*, 336.
- skor**, m. (pl. skārūh), *charcoal*, 327.
- skul**. v. **tskul**.
- skhā**, a. *stinking, foul, rotten*, 311.
- skhé**, m. *calf*, 281.
- sksher**, m. *father-in-law*, 336.
- smats**, f. *cave*, 284.
- soré**, m. *shade*, 112.
- soyah**, f. *hare*, 150.
- sozāk**, m. *gonorrhoea*, 379.
- spāhī**. v. **sipāhī**.
- spānsai**, f. pl. *string (hemp ?)*, 18 d.
- spé**, m. *dog*, 84, 153, 250, 271, 290 e.p.
- spérlamé** (: lum), m. *'grey tail', fox*, 367.
- sporlé**, m. *Spring (-time)*, 336.
- spérūh**, a. *grey*, 367.
- spīn**, a. *white*, 233, 360.
- spīnawul**, tr. *to whiten, make white*, 167, 175.
- spīnédūl**, intr. *to become white, grow white*, 168.
- spīngīré**, m. *'white-beard', old man, elder*, 367.
- spīntob**, m. *whiteness*, 344.
- spīnzer**, m. pl. *silver*, 366.
- sra-** (: sūr), *red*, in comps.
- sramrach**, f. *red pepper*, 366.
- srazer**, m. pl. *gold*, 366.
- sré-** (: sūr), *red*, in comps.

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sré-āghzé, m. *red-thorn (a bush)*, 366.
 stā, pron., 2nd sg. gen., 92, 102 c.p.; da —, *ditto*.
 stan, f. *pillar*, 327.
 stānadār, m. *one belonging to a saintly family*, 383.
 stanawul, tr. *to make s.o. return*, 172.
 stāsé, pron., 2nd pl. gen., 102; da —, *ditto*.
 stāsū, pron., 2nd pl. gen., 102; da —, *ditto*.
 ster, a. *big, great, well-grown*, 60.
 stergah, f. *eye*, 102, 350; — puṭa-wul, *to shut o's eyes*, 290.
 steré, a. *tired, weary, fatigued*, 186.
 storé, m. *star*, 350.
 sūd, m. *interest, profit*, 81.
 sūdman, a. *profitable*, 388.
 suhél, m. *south*; — tah, *on the S., southwards*, 39, 293 f.
 sūkerah, f. *drought*, 235.
 sūlākh, m. *hole*, 379.
 sūlawul, tr. *to wear away, rub away*, 173.
 sūlédul (-ég-), intr. *to be rubbed, worn down*, 178.
 sūr, a. (f. sg. srah, f. pl. srè). *red*, 365.
 sūréré, m. *hole*, 252.
 sūrgul, m. *red-flower, poppy*, 366.
 sūri-atah, f. *concubine*, 143.
 sūrlaké, m. '*red-tail*' (*a kind of bird*), 367.
 sūrlandé, m. '*red-rump*', fox (♂), 367.
 sūrmal, m. pl. *spear-grass*.
 sūrmégó, m. *red ant*, 366.
 sust, a. *lazy, slothful, slack*, 419.
 susti, f. *laziness, sloth, indolence*, 419.
 swadz-. v. swul.

swadzawul, tr. *to make s.t. ignite*, 172.
 swaz-. v. swul.
 swul (:swadz-), intr. *to burn*, 232; p p., 200.
 sabā, ad. *to-morrow*, 50 b, 218, 237, 288, 291 e and f, c.p.; — lah, *to-morrow morning*, 45, 291 c; —a pore, *by to-morrow*, 240; nen —, *nowadays*, 291 f.
 saber, m. *patience*, 389.
 sabernāk, a. *patient*, 389; as noun. *the patient man*, 145.
 sahi, a. *true, correct*, 288; as ad. *straight, accurately*, 294 d.
 sāhib, m. *lord, master (esp. applied to British officers, &c.)*, officer, 29, 133, 233.
 sālih, a. *good, pious, just*, 8.
 sandūq. v. sundūq.
 sauzādah, m. *Sahibzadah*, 329.
 serf, m. *expenditure*; as a., . . . pase duni-ā —ah k., *to throw money away on . . .*, 278.
 sirf, ad. *only, merely*, 289.
 sundūq, m. *box, chest*, 74.
 sābit, a. *proved*, 8; keh dā —ah shwah chéh . . ., *if it should be proved that . . .*, 232; . . . bānde —, *proved agt. s.o.*, 273.
 -sh-¹, pres. base, *to 'come', 'go'*. v. shwul 3, ghilul and tūl.
 sh-², pres. base of shwul 1 and 2.
 shā, f. *back*; da . . . — tah, *at the back of*, 39, 293 c.

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shābāsh(e), interj. *well done! bravo!*
322.

shā(h)tīr, m. *rafter, main beam*,
363.

shāhtūt, m. *large kind of mulberry*,
363.

shahwat, m. *vice*, 8.

shahwatparast, a. *addicted to vice, slave to vice*, 8.

shai, m. *thing, article*; da tseh — nah, (*made*) of what? 52; yau — di, *they are one and the same thing*, 84; hōts — um nedé, *it's a thing of no account*, 129; — um nah prēdi, *they spare no thing*, 271.

shai-ad, ad. *perhaps*, 287 (شاید).

shak, m. *doubt*; — yé rāghé, *he began to doubt*, 32; bé —(a), *no doubt, assuredly, yes*, 42, 234, 287 c.p.

shakman, a. *doubtful, suspicious*, 388.

shamārūl, tr. *to count*, 145, 169.

shamkor, a. *night-blind*, 333, 369.

shāmudām, ad. *continuously, always, perpetually*, 291, 362 and fn.

shān, m. *manner, way, degree*; pah dé —, daghah —, *this way, thus*, 154, 285, 289 b; pah kshēh —, *well, excellently*, 289 b; lūg —(lé), *a little*, 294 c, 395; bé —a, *very, excessively*, 282, 294 c.

shand, a. (*of animals*) *barren*, 208.

shangér, m. *shale, gravel*, 19.

sharūh, m. *driving away*, 209.

sharūl, tr. *to drive away, turn out*, 169, 222, 313.

shaudūh, m. pl. *milk*, 18 c.

shauq, m. *desire, inclination, liking*, 303.

shel. v. **shil**.

shelawul, tr. *to tear s.t., make s.t. tear*, 158.

sherai, f. *blanket*, 62.

sherārati, a. *mischievous*, 319.

sherm, m. *shame, modesty*, 389.

shermawul, tr. *to put to shame, shame, make ashamed*, 174.

shermédul (-ég-), intr. *to become abashed, feel modest, blush*, 168, 179.

shermnāk, a. *ashamed*, 389.

shert, m. *condition, stipulation, pl. terms*; — ūnah qabūl k., *to accept terms*, 122.

sherū', f. *beginning*; — k., *to begin s.t.*, 159; — sh. (kédul), *to be begun, begin (intr.)*, 204.

sherul. v. **sharul**.

shershām, m. pl. *mustard*, 18 c.

shewé, p.p., m. **shwul**, q.v.

shī, 3rd sg. and pl. pres. of **shwul**.

shigah, f. *sand, gravel*, 19, 366.

shil (shel), m. *score, twenty*, 53, 74, 75, 78.

shin, a. (f. shn-ah, -è), *green*, 366.

shintagh, m. *jay*, 367.

shirah, f. *gruel, pap*, 84.

shirīn, a. *sweet*, 386.

shirkhat, m. *heads or tails (of a coin)*, 393. (P. shīr = *lion*, khat = *inscription*.)

shkhwand, m. *cut*, 365.

shkhwandwahanah, f. *chewing the cut*, 365.

shlédelé, a. p.p. *torn*, 204.

shlédul (-ég-), intr. *to tear (intr.), become torn, wear out, break; be blown to bits*, 158, 178, 204, 212.

shlonbè. v. **shomlè**, 336.

shmārul. v. **shamārul**.

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shobelah, f. *centipede*, 242.
shokhūn, m. *attack by night*, 394.
sholè, f. pl. *rice*, 8.
shomlè, f. pl. *butter-milk*, 18 c.
shotal, m. *lucern*, 330.
shpag, num. *six*, 35, 47, 71-88, 214 e.p.
shpagem, a. *sixth*, 8.
shpah, f. *night, night-time*, 233; da shpè, *at night*, 33, 291 c; nīmah —, *midnight*, 291 f; — o wradz, *night and day*, 291 f; da dwo laso shpo chuṭī, 13 *days' leave* (12 *nights'*), 233; (pah) dé shpo wradzo k^hshé, *nowadays*, 270, 291 c.
shpol, m. *thorn-pen (for sheep)*, 84.
shrak, ono. *sound of rifles being grounded*, 339.
shrang, ono. *chinking, jingling (as of coins)*, 339.
shtah, defect. vb. 3rd sg. and pl. *is, exists, is found, is situated*, 246 e.p.
shuh, 3rd sg. m. past tenses of shwul.
shūkawul, tr. *to plunder s.o.*, 153.
shuker, m. *gratitude, thanks*, 290.
shukerguzār, a. *grateful, thankful*, 399.
shukrānah, f. *thanks, fees paid to members of religious orders, religious bounty*, 284.
shumār (: shamārūl), m. *counting, toll*; pah — serah, *by toll*, 268; bé —a, *beyond count, countless*, 294 c.
shūnd, m. *lip*, 366.
shūndpārah, f. *'lip split', hare-lip*, 366.
shwah, 3rd sg. f. past tenses of shwul.
shwul¹ (: sh- : shw-), intr. *to be, be-*

come, grow, (of time) pass, (impers. with dat.) *occur, be done, fall to the lot of*, 107, 119, 159, 185, 233, 234, 267, 374 e.p.; in deriv. vbs., 221-2; aux., 168; pres. indic. expressing wish or intention, 195; p.p., 200; in salutations, &c., 186-8; alternating with kédul, 243; nah shī, *it cannot be*, 206; dāse nah shī chēh . . . , *it is impossible that . . .*, 206; wushwah, *it's all over, 'done'*, 232; pah tso shī? *what does it cost?* 134; aghuh tseh shuh? *what has become of him?* 232; khaber —, *to come to know*, 127; mar —, *to die*, 268.
shwul² (: sh- : shw-), aux. *to be able*, 168, 205, 242; watelē bah nah shī, *he won't be able to get out*, 242.
(-shwul³) (: -sh-), intr. *to come, go*. Only pres. base, and only used in composition with rā-, der-, wer, and lār-; but in last case it is probably shwul 1, 245.
tā, pron., 2nd sg. oblique cases: acc., 153 e.p.; da —, gen., 102 e.p.; — lah, dat., passim; — kerah, loc., 55.
tabah, f. *fever*, 50 b.
tābi'dār, a. *obedient, dependent*, 383.
tābzhan, a. *shining, bright*, 392.
tah¹ (teh), pron., 2nd sg. nom., 69, 93, 107 e.p.
tah² po. *for, to, &c.* (form.), used to express dat., 36-48, 70, 233 e.p.

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- tai-ār**, a. *ready (to, for, dat.)*, 192, 417.
- tai-ārī**, f. *preparation*, 283.
- tajwiz**, m. *plan, scheme*, 44.
- tak**, ad. *quite*; — **tor**, *quite black*, 289.
- takerah**, a. *strong, healthy*, 410.
- takht**, m. *throne*, 399.
- takhtah**, f. *shelf, board*, 161, 266.
- takhtnishin**, a. *sitting on the throne, reigning, regnant*, 399.
- takshtawul**, tr. *to put to flight, make flee, rout*, 161, 167, 172.
- takshtédul**, intr. *to flee, bolt, make off, clear out*, 76, 161, 168, 178; imper., 183; with or without **wu-**, 242; with **rā-**, 255.
- tal**, ad. *always, perpetually*, 291.
- tālāsh**, m. *search*, 106.
- talé**, m. *sole of foot*, 409.
- tālé**, m. *metal platter, plate*, 371, 409.
- tālôtsat**, a. *'plate-licking', stingy, niggardly*, 371.
- tamā(n)chah**, f. *pistol, revolver*, 68, 106, 332.
- tāmbah**, f. *copper*, 409.
- tan**, m. *body, person, with numerals*, 76; **las** — **a nokerān**, *ten servants*, 315.
- tān**, m. *piece (of cloth)*, 18 d.
- tandé**, m. *forehead*, 212.
- tandurust**, a. *healthy*, 396.
- tang**, a. *tight, narrow, hard up, in difficulties, in straits, uncomfortable, ill at ease*, 22 d, 70, 149.
- tankhāh**, m. *pay* (تنخواه).
- tanūr**, m. *oven*, 365.
- tānadār**, m. *officer in charge of a 'tānah'*, 383.
- tānah**, f. *police post*, 383, 409.
- tapah**, f. *district*, 42, 409.
- tapos**, m. *question, inquiry, investigation*; — **k.** (abl.), *to ask s.o.*, 142; ditto, with O.R., 320.
- tāqīq**, m. *investigation, inquiry*; — **k.**, *to make inquiries*, 299 (تحقیق).
- tāqīqāt**, m. *inquiries, inquiry*, 282.
- taraqī**, f. *promotion*, 315.
- tārikh**, m. *date, day of the month*; **pahr shpag wishtem** — **da . . .**, *on the 26th of . . .*, 88; — **bānde**, *on a (given) date*, 273.
- tarsnāk**, a. *full of fear*, 389.
- tās**, ono. *explosive sound as report of rifle*, 339.
- tāsé**, pron., 2nd pl. form.; **da** —, **gen.**, 102.
- tash**, a. ad. *empty, simply, merely*, 283. v. **tush**.
- tāsū**, pron., 2nd pl. form.; **da** —, **gen.**, 102; — **kerah**, *in your house*, 55.
- tāšildār**, m. *tahsildar*, 320 (تأمیلدار).
- taud**, a. *hot, warm*, 133.
- tawān**, m. *power, strength, force*, 206.
- tāwān**, m. *loss*, 73, 234.
- té**, part. *from it (him, them . . .)*, 279, 316, 317 (= **ter** + **é** (yé)).
- tédzinah**, **tédzine**, part. *of them, fr. amongst them, &c.*, 274, 279. v. **dzinah**.
- təh**. v. **tah** 1.
- tél**, m. pl. *oil*, 18 c, 409.
- telé**, p.p. **tlul**, q.v.
- ténah**, part. *from it (him, them)*, 279 (= **ter** (y)é nah).
- ter**, pr. (1) *to, up to (of time or place)*, 279. v. **ter** . . . - **a pore**.
(2) *from*, 317; **ter** . . . **badal ākhistul**, *to take vengeance on s.o.*, 316; **ter** . . . **dzawāb ākhistul**

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- tselah . . . O.R. . . . , to make
s.o. explain why . . . , 320.
- ter . . . lānde, part. underneath,
278.
- ter . . . (-a) pore, part. until, up to ;
— dērsho kālo —, until 30
years hence, 237 ; — ḥada —,
to the utmost, 294 e ; da nahē —,
wradza —, before Tuesday, by T.,
313 ; — osa —, until now, up
to the present, 50 b, 133, 291 ;
— zhwandūna —, until (the end
of) life, 236 ; — kalah —, —
kume —, till when ? how long ?
291 d.
- tér, a. passed, passed by, gone by, (of
time) spent, last ; —ah (haftah),
last (week), 232, 234, 291 f.
- térawul, tr. to pass over s.t., cross,
spend (time), 107, 108.
- térédul, intr. to pass, pass by, pass
through, 53 a, 143 ; pah wer
bānde —, to pass the door, 234.
- terī, f. pl. sugar, 18 c.
- térwatul, intr. to pass by, stray, 149
and fn.
- terelē, a., p.p. tied, having been tied,
203.
- terul, tr. to tie, make fast, tie up,
gird, 166 ; p.p., 200, 290 ; pré
bānde pul —, to make a bridge
over s.t., 280 ; . . . pore —
(acc.), to tie s.t. to s.t., 281.
- téz, a. sharp, swift, quick, 62.
- tingawul, tr. tighten, secure, to keep
in order, 150, 175 (تنګول).
- tir, m. beam, 363.
- tlul¹, m. pl. going, departure, 45, 70,
271, 284, 311.
- tlul² (: dz- : sh- : lār- : -ghl-), intr.
to go, start, go away, 111, 168,
177, 194, 199 e.p. ; pres. indic.,
expressing wish, intention, 195 ;
p.p., 200 ; without wu-, 242 ;
conj., 245 ; with rā-, der-, wer-,
255 ; pah chuṭai bānde —, to
go on leave, 106, 233 ; dzai
chéh dzū, come, let us be off,
317.
- tlul rātlul, m. pl. coming and going,
traffic, 361.
- tobah, interj. shame ! fie ! 322.
- todawul, tr. to heat, 175.
- to-é, a. spill, poured out, 133. v.
toyawul.
- tol, m. weight ; — k., to weigh s.t.,
176.
- topai, f. 'topi', hat, 409.
- top, topak. v. ṭop, ṭopak.
- topakchī, m. rifleman, 381.
- topchī, m. artilleryman, 381.
- toqul, tr. to reprove, find fault with,
169, 288.
- tor, a. black, 84, 209, 366 ; tak —,
quite black, 289 ; makh yé —
shuh, he fell into disgrace,
313.
- torah ghārah, f. 'black throat',
whooping-cough, 366.
- torlumé, m. 'black tail', badger,
367.
- totā, m. parrot, 349.
- totaké, m. swallow, 349.
- totakeré, m. swallow, 349.
- totakerké, m. martin, 349.
- toyawul, tr. to spill, pour out, throw
away (water), 133, 175. v.
to-é.
- tré, part. from it (him, them), out of
it, &c., as abl., 53 a, 70, 99,
279, 320 ; = ter yé, 340.
- treh, m. pl. trūnah, uncle (paternal),
147.
- trikhti-ā, f. bitterness, 345.

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trikhtob, f. *bitterness*, 345.
trikhwālé, m. *bitterness*, 345.
trap, m. — k., *to run*, 242.
tūh, 3rd sg. imperf. of **tūl**.
tūkūl, tr. conj. *to spit*, 169.
tūkhédul (-ég-), tr., conj. *to cough*, 179 and fn.
tund, a. *quick, rapid*, 234.
tundī, f. *impetuosity, sharpness of temper*, 346.
tundkhō-é, a. *quick-tempered*, 397.
tūrah, f. *sword*, 296.
tūrzān, a. *valiant*, 392.
tūrzānwālé, m. *valour, courage*, 22 d.
tūsh (:tash), a. ad. *empty, simply, merely*, 289.
tūt, m. *mulberry*, 363.
tag, m. *swindler, cheat*, 8.
tagī, f. *swindling, cheating, fraud*; — k., *to cheat*, 126.
tak, ono. *sharp sound of impact*, 339.
tāl, m. *swing*, 365.
tāpū, m. *island*, 409.
tékādār, m. *contractor*, 313.
tél, m. *shove, push*, 409; — wahūl, *to push s.t.*, 176.
tīt, a. *low, bent, stooping, short*, 348; — sh., *to stoop down*, 199; — ghwunde seré, *a shortish man*, 290; — —, *stooping low*, 360.
tītaké, m. *short person*, 348.
tīṭawul, tr. *to lower, bend down*, 175; with rā-, 255.
tol (1), a. *all, the whole of*, 35, 61; *to render superlative*, 66, 90, 232 e.p.; — wārah, *the whole lot*, 87; — 'umer, *all o.'s life*, 199.
 (2) pron. pl. *each, all, the whole*,

53, 125, 127 e.p.; nor —, *all the rest*, 127 a; mūng chéh yū — . . . yū, *we are all . . .*, 150.
tolé, m. *squad*, 27.
tolédul, intr. *to assemble together*, 411.
top¹, m. *leap, jump*; — wahūl, — ūnah wahūl, *to jump, leap*, 181.
top², f. *gun, cannon*, 60; also **top**.
topak, m. *rifle*, 60, 76, 91, 92 e.p.; — dakawul, *to load a rifle*, 192; also **topak**.
toqah, f. *jest, joke*, 235.
toṭah, f. *patch, chip, fragment*, 37; toṭé toṭé, *in bits*, 360.
tab'ah, f. *disposition, temperament*; dzmā — nah lagī wersetrah, *my disposition doesn't fit in with his*, 268.
tam'ah, f. *greed, covetousness*; bē — a, *without thought of profit*, 8.
tāqat, m. *strength, power, ability*, 206, 419.
taraf, m. *side, quarter, direction*, 293 e; da . . . — tah, *in the direction of, towards*, 39; tsaloro — o tah, *in all directions*, 317.
tarafdār, m. *partisan*, 383.
tarafdārī, f. *partiality, partisanship*, 346.
ūchat, a. *high, lofty, raised*.
ūchatawul, tr. *to raise, lift up, pick up*, 199.
ūchatédul, intr. *to rise*, 18 e.
ūchatwālé, m. *height*, 345.
ūduh, a. *asleep, sleeping*, 284, 292.
ūgerah, f. *gruel, pap*, 84.
ūgad, a. *long*, 68, 296.

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ūgah, f. *shoulder*, 199.
ūgdwālē, m. *length*, 345.
‘uhdah, f. *post, appointment, rank*, 290.
ūksh, m. *camel*, 339.
ūlas, m. *tribe, people of a tribe*, 18 a (أولس or آلس).
um¹, pron. 1st pl., oblique cases: gen., 90; agen., 106.
um². v. *hum*.
uméd, m. *hope, prospect, probability*, 55, 70, 144; da . . . — *lirul, to have hope of . . .*, 304; — dé chéh . . . , *it is probable that . . .*, 234.
umédwār, (1) m. *candidate*, 106.
 (2) a. *hopeful*, 390.
‘umer, m. *age, lifetime, life*, 69, 199; pah — *kkshé . . . ne . . . , never in (my) life*, 70.
us (: os). ad. *now, at present, just (now), at once*, 50 a, 70, 81, 106, 142, 291 e.p.; — pah térah haftah *kkshé, just now, this last week*, 234; — . . . chéh . . . , *now that . . .*, 38; — dastī, *now at once*, 275; — hum, *still, even now*, 127, 284, 290, 313 (أوس).
uspanah, f. *iron*, 365 (اوسپنه).
uspanahkheré, m. *iron slag*, 365.
ūz-. v. *watul*.
‘uzr, m. *apology, excuse*, 7.

wa (o), conj. *and*, 23 e.p.
wā = wu + ā, 340, 259 fn. passim.
wabā, m. *cholera, plague*, 23.
wādah, f. *agreement*; . . . serah — k., *to make an agreement with s.o.*, 268.

wādūh, m. *marriage, wedding*; — k., *to get married, marry s.o.*, 27, 159, 189; — sh., *to be married*, 159; — dé shtah, *are you married?* 246.
wā-é, general form for all pers. and numbers of conditional and optative of vb. ‘to be’, 227.
wafā, f. *fidelity, faithfulness*, 383.
wafādār, a. *faithful*, 383.
wah, 3rd sg. fem., past tense of vb. ‘to be’, passim.
wahenah, f. *striking, beating*, 209.
wahul, tr. *to strike, beat, hit, smite, kill, raid, plunder, cut up (convoy)*, 27, 29, 153, 169, 242 e.p.; with comp. vbs., 181; imper., 183; pah lergo —, *to beat with sticks*, 266; māndē —, *to run*, 28; lambo —, *to swim*, 28; zang wahelē, *rusted*, 61; tél —, *to shove s.o.*, 167; rag — (dat.), *to vaccinate s.o.*, 145; der sakht wahelē dé, *he has been severely handled*, 153.
wah wah, interj. *bravo! o-ho!* 322.
wai, (1) 2nd pl. past tense of vb. ‘to be’.
 (2) general form for all pers. and numbers, conditional and optative, of vb. ‘to be’, 227.
wai-ul¹, m. pl. *speech, words, talk*, 8.
wai-ul² (: wāy-), tr., conj. (1) intr. *to speak, talk (to, dat.)*; p.p., 200; with O.R., 319–21; with or without wu, 106, 111, 122, 148 e.p., 242; wai-eli shi (kégi) . . . , *it is said . . .*, 243; dzine dāse wāyi chéh . . . , *some say that . . .*, 122; bé-ā —, *to answer*, 233; tseh wāyem? *what can I say?* 196.

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- (2) tr. *to say, tell*, 37, 134, 233, 234 e.p.; *sanderè* —, *to sing*, 21; *'arez* —, *to make request*, 40; *sabaq* —, *to have a lesson*, 41; *bad* — (dat.), *to speak ill of* s.o., 48; ... *tah* ... —, *to call s.t. (dat.) so-and-so (acc.)*, 45; *rikshti-ā* —, *to tell the truth*, 317; *puksh-to* —, *to talk Pash-tu*, 318.
- wai wai**, interj. *alas* ! 322.
- wajlul** (: wajn-), (1) m. pl. *slaying, slaughter*, 288.
- (2) tr. *to slay, kill*, 256. v. **wazh-lul**, and combine the two entries.
- wākhist**, wu + ākhist, 340.
- wakht**, m. *time, point of time, moment*, 22 d, 313; *da* ... *pah* —, *at the time of* ... , 192; *da yau gantè nah kam* —, *less than an hour*, 70; *da* —a, *early*, 237, 291; *bé* —a, *inopportunistly*, 282; *kum* — *chéh* ... , *when (ever)* ... , 207, 292; *her* — *chéh* ... , *whenever*, 306; *aghah* — *chéh* ... , *when*, 237.
- wakhti**, ad. *early*, 291.
- wakhtiné**, a. *ancient*, 34.
- wākshuh**, m. pl. *grass, fodder*, 18 c, 40, 243.
- walah**, f. *willow*, 366.
- wālah**, f. *canal, water-channel*; — *rāwustul*, *to make a do.*, 283.
- wālah**, suffix forming adjectives, 34.
- wale**¹, ad. *why* ? 48, 70, 234, 289 c, 290; — *nah*, *why not* ? *of course, yes, rather* (cp. P. *chirā*), 27, 234; — *chéh* ... , *because*, 300 f.
- wale**², conj. *but*, 299.
- wand**, m. *bank, dyke*, 7.
- wānah**, f. *heap of uncleaned grain* (B. & R.); *wānè ālūzawul*, *to winnow*; — *k.*, probably, *to collect uncleaned grain into heaps*, and not *to winnow*, as in text, 317.
- wāqif**, a. *acquainted (with, serah)*, 269.
- wār**, m. *turn, occasion, time*; *tso* —a? *how many times* ? 74; *her* — *chéh* ... , *every time that, whenever*, 224; — *pah* —, *in turn*, 267, 285, 289 b, 374.
- wārah** (wārūh), pron. *all*, 84, 125; *dwārah*, *both, &c.*, 87.
- warai**, f. pl. *wool*, 18 d.
- wārūh**. v. **wārah**.
- was**, m. *power, ability*, 206.
- wasilah**, f. *means*, 50 a.
- waslah**, f. *arms, weapons*, 106.
- watul** (: (w)ūz-), inir. *to come out, get out, go out, be hatched*, 23, 177, 187, 242, 280, 284; *with-out* wu-, 242; *with rā-*, 255; ... *pase chighah rāwatè dah*, *a hue and cry has gone forth after* ... , 277.
- waṭan**, m. *country, native country*, 143, 196, 252, 304, 319.
- wāwerah**, f. *snow*, 8, 19.
- wazhgūnè**, f. pl. *goat's hair*, 18 d, 365.
- wazhlul** (: wazhn-), tr. *to kill*, 169, 313; ... *dapārah dzān* —, *to take a lot of trouble for the sake of* ... , 283. v. **wajlul**.
- wazhn-**. v. **wazhlul**, **wajlul**.
- wazīrgūtah**, f. *third finger*, 365.
- wazmah**, f. *charge (of a gun)*, pl. *ammunition*, 251.
- wazīfah**, f. *pension, salary*, 398.
- wazīfahkhor**, m. *pensioner*, 398.
- wé**¹, (1) 2nd sg. m. f., and 3rd pl. f. *past tense of vb. 'to be'*.

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(2) general form all pers. and numbers of conditional and optative of vb. 'to be'.

wé² = wu + é (yé), 106, 153 e.p., 340.

wé³ = wuwé. *v.* wai-ūl.

wékh, m. root (of tree, &c.), fool, 37; — dé ūzah! may you be uprooted! 187; da —a, radically, 289 b.

wékhsh, a. awake, 235, 243, 303.

wékhédūl, intr. to awaken, 235.

wékshtūh, m. sg. a single hair, pl. hair, 20.

wer¹, m. door, gate, doorway, 144; — lire k., to open the door, 242; — pore k., to shut the gate, 224; pah — bānde térédūl, to go past the door, 234; pah —(a) **kkshé**, in the doorway, 270.

wer², pron. 3rd. sg. or pl., 105, 109; —tah, wulah (for werlah), dat.; wernah, abl.; — bānde, towards him, 84 e.p.; — kcrāh, in his (their) house, 55; — pase, after, behind him; — dzine, fr. them, &c.; — serah, with him, &c.; — tsakhah, with, near him, &c.

wer³, verbal prefix, towards him, thither, 249 (often, see under simplex); position in sentence, 257-62.

wérah, f. fear, alarm.

weraghlūl (werghlūl), (: -dz-), intr. to come (to, dat.), 145.

werārūh, m. nephew, brother's son, 282.

wérāwul, tr. to frighten, alarm, 174. *v.* also **yérāwul**.

werbānde, part. on him (it, them), 272 e.p.

werchāne, ad. outside (the door), 274.

werdz-. *v.* weraghlūl.

werdzinah, **werdzine**, part. fr. amongst them, 274. *v.* **dzinah**.

werédūl (: -ég-), intr. to fall (of rain, &c.), 19, 128 a.

wérédūl (-ég-), intr. to be afraid, 179.

wergūh, m. pl. biestings, 18 c.

werhistah, ad. thitherwards, 293 a.

werīse, ad. thitherwards, 293 a.

werkawul, **werkeŕul**, tr. to give, grant, pay, supply, 70, 111, 222, 232, 239 e.p., 255; * with dat. of indirect obj., 37, 91, 145; zamānat —, to give security, go bail, 29; haq — (dat.), to pay s.o. his dues, 133; sérāh —, to manure s.l., 235; 'uhdah — (dat.), to promote s.o., 290; kunjī — (dat.), to wind (watch, &c.), 306; hukem — (dat.) chéh . . . , to order s.o. to . . . , 321.

werpase, after him (her, them), in search of him (her, them, &c.), 143, 277-8; bé-ā — wukhatelem, I went up again to get it, 251. *v.* **pase**.

werseŕah, part. in company with him (&c.), to him, towards him, 232, 268. *v.* **seŕah**.

wershō, f. meadow, pasture, 85.

wertah, part. to him (&c.), dat., passim. *v.* **wer**.

wertlūl, intr. to go (to, dat.), 8, 252, 255, 306, 313.

werkoŕé, a. small, little, tiny, 42, 351.

werūké, a. small, 351.

werūl, tr. to carry, 169, 296.

wéstul. *v.* **istul**.

wéshūl, tr. to divide, allot, distribute, apportion, 169, 224.

wī, 3rd sg. or pl. fut. and subj. of vb. 'to be'.

wīn-. *v.* **līdūl**.

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wīndzul, tr. *to wash, cleanse*, 169.

wīnè, f. pl. *blood*, 18 c.

wīrān, a. *devastated, laid waste, destroyed*, 187, 313 (ویران).

wiswās, m. *apprehension, doubt*, 7.

wisht, num. *twenty-* (in comps.); shpag —, 26, 88.

wishtem, a. *twentieth*, 8.

wishtul (: wul-), tr., conj. (۱) tr. *to throw, shoot, let fly, hit*, 150, 169, 234, 271, 290 e.p.; without wu-, 242; pah kāno (kāni) —, *to throw stones at, hit with stones*, 14, 266.

(2) intr. *to shoot, carry (of rifle, &c.)*, 68, 294 d.

woh, 3rd sg. m. past tense of vb. 'to be'.

wokshté (: aurédul), a. *turned (of knife-edge)*, 205.

wor, m. *fire*, 7, 232. v. or (ور).

wor, a. (m. pl. wārūh, f. sg. and pl. war-ah, -è), *small, wee*, 351.

wr-, wr̄-. v. **wur**, **wur**.

wradz, f. *day, daytime*, 70, 85, 129; forming adverbs, 285, 291 f.; herah —, *every day*, 41, 128 a; pah agho —o **kkshé**, *at that time*, 222; da nahè pah —, *on Tuesday*, 313; — pah —, *day by day*, 267; pah dé shpo —o **kkshé**, 270, 291 c; da —è, *in the daytime*, 33, 291; da aghè —è nah ter osa pore, *fr. that day till now*, 50 b; da pindzo —o nah, *for 5 days past*, 50 b; badè —è **nakshlawul**, *to behave badly*, 313; pah kumah — chéh ..., *whenever*, 146, 306; pah aghah — chéh ..., *when* ..., 147; dré-amah — dah chéh ..., *it is 2 days since* ..., 310; déré

—è mi nedī shewī chéh ..., (*many days have not passed to me since* ...), *it is not long since* I ..., 310.

wrēksham, m. pl. *silk, silk cloth*, 18 d; da —o, *silken*, ib.

wrizhè, f. pl. *rice (grain)*, 8.

wro, ad. *slowly, quietly, gently*, 289, 290.

wror, m. (pl. wrūnah), *brother*, 306, 416.

wrost, a. (m. pl. wrāstūh, f. sg. and pl. wrast-ah, -è), *rotten*, 8.

wruk, a. *lost, mislaid*.

wrukawul, tr. *to lose, mislay*, 167, 175.

wrukédul, intr. *to become lost, get lost*, 168, 204, 222.

wrusto. v. **wurusto**.

wr̄ul, tr. *to bring*; with rā-, der-, wer-, 255. Also **wer̄ul**.

wu- (w-), verbal prefix used with certain moods and tenses, 241-2; position in sentence, 257-62; — + é (yé) = wé, 340; — + ā = wā (or wā ... ā), 259 fn., 340.

wū, 1st and 3rd pl. m. past tense of vb. 'to be'.

wuchkalī, f. *drought, (year of) drought*, 235.

wuderawul, tr. *to make s.t. stand, erect, set up*, 161.

wuderédul, intr. *to stand*, 161, 275; without wu-, 242.

wuderédunké, m. *person who resides permanently in one place, fixed settler, non-nomad*, 199.

wukshkūl (: kág-), tr. *to draw, pull*, 162. v. **kshkūl**.

wul-. v. **wishtul**.

wulah¹, f. *root*, 366.

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wulah² = werlah, 37 e.p. v. wer.
wulār, a. *standing, standing waiting*, 22 a, 43, 59, 129 e.p., 203.
wulatah, ad. *there, thither*, 293 a.
wum, 1st sg. past tense of vb. 'to be'.
wunah, f. *tree*, 37, 59, 127 a, 260.
wuruchédul, intr. *to low (as cow)*, 339.
wurukawul. v. **wrukawul**.
wurusto, ad. (1) *behind, backwards, in the rear, fr. behind*; with abl., 53 a, 209, 284, 293 a; da — nah, *fr. behind*, 293 d.
 (2) *late, later, lastly, by and by, subsequently*, 234, 291 a, 318; us ... — now ..., *by and by* ..., 81; chēh ... —, *after*, conj., 308.
wur (m. pl. wārūh, f. sg. and pl. wur-ah, -ē), *small, wee*, 351.
wurānde, ad. *before, in advance, forward in front*, 293 a; with abl., 53 a, 284; da — nah, *fr. in front*, 293 d; — sh., *to come forward*, 185, 243; *formerly*, 291 a.
wurkē, m. *small child, boy*, 290, 351; wurkī murkī wulī, *they shoot children indiscriminately*, 271.
wurm, a. (*year, &c.*), ... *before last*, 291 f.
wurmaziz, a. *first-born*, 372.
wurmkal, m. *year before last*, 366.
wurumbe, a. and ad. *first, before, firstly, at first, previously*, 291 a; with abl., 53 a, 237, 284; da — nah, *fr. the first*, 291 c.
wushī, fut. and subj. pres. of shwul.
wuspanah. v. **uspanah**, 7.
-wustul (: -wul), tr. *to conduct (s.o. to ...)*; with rā-, der-, wer-, 255.

wūz. v. **watul**.
wuzah, f. *she-goat*, 113.
wuzgār, a. *unemployed, at leisure*; ... tah — sh., *to have time for s.t.*, 304.
w'uzr. v. **'uzr**, 7.
yā, conj. *or (not used in questions)*, 23 e.p., 296; — ... (o) —, *either ... or*, 62, 296.
yād, (1) m. *recollection, memory, remembrance*, 31, 207, 234; **ksheh** — mi nedē, *I don't exactly remember*, 23; ma tah — dī chēh ..., *I remember that ...*, 42; — lirul, *to remember s.t.*, 206; — k., *to remind s.o. (dat.) of s.t. (acc.)*, 176.
 (2) a. *remembered by (gen.)*, 31.
yādawul, tr. *to mention, bring to mind*, 174; ... tah —, *to recommend s.o. (acc.) to s.o. (dat.)*, 315.
yādédul (-ēg-), intr. *to be mentioned, stated, remembered*, 179.
yāftédul (-ēg-), intr. *to be obtained*, 330.
yāghī, a. *rebellious, mutinous*.
yāghiger, a. *rebellious*, 384.
yāghistān, m. 'country of rebels', *Trans-border country*, 70.
yai, 2nd pl. pres. indic. and subj. vb. 'to be'.
yakh, a. *cold*, 133.
yakhnī, f. *cold*, 225; dērah — kégi, *it is very cold*.
yaqīn, a. *certain, sure*; with gen., 31; — dī chēh ..., *it is certain that ...*, 70.
yār, m. *friend*, 74.
yatīm, m. *orphan*, 311.

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yau¹ (yo-), separable prefix verbal with **werul**, 248; position in sentence, 257-62.

yau², (1) num. *one*, use as indef. article, 11-14; as num., 71-88; special uses, 84-5; — *dzā-ék*, to collect together, 176; — ... nah, *not a single*, 233; — pah —, *one by one*, 267; — pah dwoh sh., to double itself, 81, 267; — dwah, *one or two*, 84, 103.

(2) a. *the same, one and the same*, 84.

(3) pron. *one, the one*, 125, 126; kum —? *which one?* 133; **yau bul pase**, *one after the other*, 276.

yauwerul (: **yos**-), tr. to take away, carry away, convey (*esp. of inanimate things*), 143, 260, 248; without **wu**-, 242; **yo é sem?** shall I take it away? 260.

yé¹, pron. position in sentence, 257-62; (1) 3rd sg. oblique cases: acc., 242 c.p.; gen., 13 a, 31, 90 e.p.; agen., 14, 22 d, 106 e.p.

(2) 3rd pl. gen., 90; agen., 29, 106 e.p.

yé², 2nd sg. pres. indic. or subj. of vb. 'to be', 44 e.p.

yem, 1st sg. pres. indic. or subj. of vb. 'to be'.

yèrah (yerah), interj. *by Jove! of a truth!* 322.

yérawul, tr. to frighten, alarm, 174. v. **wérawul**.

yérédul (-ég-), intr. to be afraid, fear (abl.), 179, 384. v. **wérédul**.

yéwé, — k., to plough s.t., 159, 167,

242; — — sh., to be ploughed, 159.

yo-, separable prefix verbal with **werul**, 248. v. **yauwerul**.

yolas, num. *eleven*, 71-88.

yosah, imper. of **yauwerul**.

yū, 1st pl. pres. indic. and subj. vb. 'to be'.

zahir, m. pl. *poison*, 18 c.

zalmītoḥ, m. *youth*, 344.

zamānah, f. *time, age, period*, 34.

zambol, a. *maimed, carried off helpless and injured*, 372.

zamīndār, m. *holder of land, peasant farmer*, 383.

-**zan**, in comps., 392. P. **zadan**: **zan**-, to strike.

zang, m. *rust*; — **wahelé dé**, it is rusted, 61.

zāng-. v. **zangul**.

zangawul, tr. to swing (tr.), to cause s.t. to swing, 162, 173.

zangédul, intr. to swing (intr.), 178.

zangul (: **zāng**-), tr., conj. to swing (intr.), to be in a state of swinging, 151, 162, 169.

zārūh, a. *old*, nom. pl. of **zor**, 313.

zdah, a. *learnt (by, gen.)*, 31; — k., to learn, 44; to teach s.o. (dat.) s.t. (acc.), 176.

zeh, pron. 1st sg. nom., 18 b fn., 27, 42 e.p.

zégédul, intr. to be born, 372.

zer¹, m. *gold*, 366.

zer². v. **zur**.

zerger, m. *goldsmith*, 384.

zerghūn, a. *green*, 361.

zerīn, a. *golden*, 386.

zérwarakh, m. *golden kingfisher*, 367.

zerūké, m. *cloth*, sg. or pl. -ī, 18 e.

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zgerwé, m. *moan, whine*, 336.
zghāksht, m.; pah —, *at a run, running*, 289 b.
(zghākshtul) (: zghal-), intr. *to run*.
zghal-. v. **zghākshtul** and **zghal-édul**.
zghalédul (: zghal-; zghalég-), intr. *to run*; imper., 183; with or without wu-, 242; pah bazai —, *to run a race*, 28.
zī-āt, (1) a. *many, much, more, greater, too large, too much, to express comparison*, 68-70, 225, 290.
 (2) ad. *much, greatly*, 294 c.
zī-əm, m. *dampness, moisture*, 389.
zī-əmnāk, a. *damp*, 389.
zézhédul. v. **zégédul**.
zī-érè, f. pl. *abusive language*; — k. (dat.), *to abuse s.o.*, 37.
zī-ér, a. *yellow*, 361.
zī-érah zerghūnah, f. *'yellow and green', rainbow*, 361.
zī-érghārah, f. *'yellow throat', kind of hawk*, 367.
zinākār, m. *adulterer*, 384.
zindān, m. *prison*, 381.
zmakah, f. *land*, 35, 290; — karul, *to sow land*, 225.
zmeré, m. *tiger*, 336.
zmol, a. *zambol*, q.v.
zor, m. *force, strength, pressure*, 269; domerah — nah lirem chéh . . ., *I have not the power to . . ., cannot*, 206; . . . serah dāse — k. chéh . . ., *to bring so much pressure to bear on s.o. that . . .*, 166; **ksheh** — pré wushuh, *much force was applied to it*, 280; — serah, *strongly, hard*, 253.
zorāwer, a. *mighty, powerful, violent*, 196, 380.

zor, a. (m. pl. **zārūh**, f. sg. and pl. **zar-ah**, -è), *old, aged, worn out*, 313.
zowul, tr. *to give birth to, bear, bring forth*, 171, 372.
zrahwer, a. *brave*, 391.
zrūh, m. (pl. **zrūnah**), *heart, mind, mood, health*, 128 a, 225; tlo lah mi — **kégī** (shī, dé), *I wish to go*, 45; pah — **kkshé** mi dah chéh . . ., — mi ghwārī chéh . . ., *I want to . . ., long to . . .*, 195; palānkī kār tah dzmā pah — **kkshé** wah, *it was in my heart to do such and such a thing (I intended)*, 45; dér . . . serah — mi wulagéd, *my heart was greatly drawn to him*, 232, 268.
zur¹ (zer), ad. *quickly, immediately, at once, very quickly*, 212, 252, 289, 305, 313, 360 and fn.
zur², num. 1000, 75.
zurgūnah (: zur), pl. *thousands*, 75.
zurti-ā, f. *quickness*, 343.
zwaḡ, m. *noise*, 305.
zwérgé. v. **zgerwé**.
zamānat, m. *security, bail*; — werk., *to give security*, 29; — ākhistul (abl.), *to take security fr. s.o.*, 53; da . . . rūpo —, *security of . . . rupees*, 53.
zāmin, m. *surety*, 8.
zarūr, ad. *necessarily, inevitably, certainly*, 306.
zarūrat, m. *necessity, want*, 146; dér —, *urgent necessity*, 315; keh da noro — wī, *if more are wanted*, 137.
zerah, (1) f. *atom, bit, a little*; **zerè** zerè sh., *to be broken into little bits*, 360.
 (2) ad. *a little*, 294 a.

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gālim, a. *tyrannical, arbitrary*, 63.

zulm, m. *tyranny, injustice, violence*, 8; — *pé wushūh, injustice was practised on them*, 266; . . . *serah — k., to practise violence agt. s.o.*, 271; *pah — serah, with violence*, 268.

-zhan, in comps. P. *zadan* : *zan-*, to strike, 392.

zharūl (: *zhār-*), tr., conj. to weep, lament (intr.), 151, 224.

zhauwer. v. *zhawer*.

zhawer, a. *deep, low-lying*, 361.

zheṛul. v. *zharūl*.

zhibah, f. *tongue, language*; *da Pū-kshūtū —, Pashtu*, 44.

zhimé, m. *winter, cold weather*, 62, 225.

zhobal, a. *wounded, hurt*, 142.

zhwandūn, m. *life, lifetime*, 144; *ter — a pore, till (the end of) life*, 236.

zharandawul, tr. to hang (up); . . . pore —, to hang s.t. (acc.) on s.t., 281. (Dictionaries give *dzharandawul*, which is probably correct.)

tsāder, m. *shawl*, 232.

tsakhah (*khatsah*), po. *near, with, apud, beside, at, to (of persons only), in possession of (form.)*, 161, 232, 253, 271, 275; rendering Eng. 'to have', *domerah mā — dī no, well I've got so many*, 70, 113, 131, 137, 234; *brīd —, along the boundary*, 305.

tsakh kāl, ad. *this year*, 291 f.

tsalé, m. *ring*, 409.

tsalérisht, num. *twenty-four*, 84.

tsalor, num. *four*, 71-88, 317.

tsalwéksht, num. *forty*, 73.

tsalorem, a. *fourth*, 8.

tsamlāstul (: *tsaml-*), intr. to lie down, 203; without *wu-*, 242.

tsamlawul, tr. to make s.t. lie down, 172.

tsandah, f. *brim, margin, edge*, 365.

tsandah lār, f. *skirting path*, 365.

tsang, m. *side, flank*; *pah — (gen.), at the side of*, 11; *pah —, to one side, aside*, 293 e; *pah — k., to drive s.o. aside*, 242.

tsangah, (1) a. *of what sort? qualis?* 130, 136, 233.

(2) *how?* 314, 316; — *ksheh . . ., how prosperous . . .*, 143; — *yād lirem? how am I to remember?* 206. v. *tserangah*.

tsapah, f. *wave*, 409. v. *chapah*.

tsaper, m. *thatched roof, or screen*, 366, 409.

tsaplai, f. 'grass shoe', sg. and pl., 18 a, 31, 409.

tsarah, a. *alone, solitary*, 365, 410.

tsarah lār, f. *footpath, narrow path (for one)*, 365.

tsarbah. v. *tsorab*.

tsarbédul, intr. to grow fat, 180.

tsarédul, intr. to graze, 85.

tsatsédul (: *tsāts-*), intr. to trickle, drip, 178.

tsatsobé, m. *trickle of water, drip*, 371.

tsatūl, tr. to lick.

tsaukai, f. *post, guard, sentry-go, picket*; *pah — bānde, on sentry-go*, 272; — *lagawul, to post a picket*, 317.

tsaukidār, m. *watchman*, 383.

tseh, (1) interrog. a. pron. (indecl.)

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- what?* 130, 132; *aghūh* — *shūh?* *what's become of him?* 232; — *wāyem* (*wukerem*), *what am I to say (do)?* 196; — (*shī*) *dé?* *what is it?* 52, 132.
- (2) indef. a. pron. *anything, something*, 120, 121, 123; *some (of things)*, as m. pl. *some (of people)*; — *mūdah pas*, *after some time*, 81; — *las*, *some ten*, 84; — ... *nah*, *nothing*, pl., 122, 271; *dér* — *nah*, *not much*, 121; — *derkhāst*, *some application or other*, 129; — *chéh* ..., *anything which, whatever*, 144-5.
- (3) ad. *in respect to what? in what degree? how?* *tseh pakār dé*, *what's the need of it?* 13 a, 22 b.
- tselāh**, ad. *why? what for? what ... for? for what reason?* &c., 289 c, 374 b, e.p. v. **tseh**.
- tsélmāh**, f. *border, margin, edge*, 365.
- tsélmāh lār**, f. *skirting path*, 365.
- tsérāh**, f. *portrait, photograph*; — **kshkul**, *to take s.o.'s photograph*, 275.
- tserangāh**, **tsangāh**, a. *of what sort? qualis?* 130, 136, 289 c; *nor chéh dī ... dī?* *what are the rest like?* 150.
- tsergand**, a. *apparent (to, dat.), evident, manifest*, 41.
- tskawul**, tr. *to drink, smoke, to cause s.t. to drink*, 171, 232.
- tskhī**, — k., *to hop*, 181.
- tskshāk**, m. *drink*, 379.
- tskul** (sk-), tr. *to drink*, 70, 169; p.p., 200; *da skulo* (sko) *obūh*, *drinking water*, 189, 192.
- tso**, (1) interrog. a. pron. *how many?* 84, 130, 134; — *mūdah?* *how long?* 108; *dzamūng* — *kasa?* *how many of us?* 237; — *wāra?* *how many times?* 74; *pah* — (*rūpai-è*)? *at what price?* 134, 267.
- (2) indef. a. pron. *a certain number, a certain part of, some*, 129; *yau* —, *several, a moderate number*, 85; — *chéh* ..., *as long as* ..., 300 a; — *pore chéh* ..., *as long as* ..., 300 a; 304; — *pore chéh* ... *nah*, *until*, 235, 280.
- tsok** (: *chā*), (1) interrog. a. pron. *who?* 130, 131, 233; — *yé?* *who goes there?* 96.
- (2) indef. a. pron. *any one, some one, some*, 120-1; — ... —, *some ... others*, ib.; — *chéh*, *whoever, any one who*, 53, 128, 144-5; — *nah*, *nobody, no one*, 29, 122, 198; — *arbābān*, *some 'big people'*, 129; *chā dushman*, *by some enemy*, 129.
- tsokai**. v. **tsaukai**.
- tsomerah**, (1) interrog. a. pron. *how much? how many? quantus? whatever quantify, whatever*, 235; *domerah chéh* ... —, *tantus ... quantus*, 70, 137.
- (2) ad. *how? how greatly? how much?* 294 b; — (*lire*), *how (far)?* 135; — *chéh* ..., *as long as*, 300 a, 304; — *chéh* ..., *however much ... although*, 300 d, 315.
- tsorab**, a. (m. pl. *tsārbūh*, f. sg. and pl. *tsarb-ah*, -è), *fat*.
- tsorah**. v. **tsomerah**.
- dz-**, verbal root to 'go' and 'come', conj., 245.

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- dzā-é**, m. *place, ground (for games)*, 50, 128^a, 149; kum —, pah kum dzā-ī **kkshé**, *where?* 232, 285; yau — k., *to collect together*, tr., 176; yau — sh., *to be collected together*, 181; pah yau dzā-ī **kkshé**, *in one place*, 106; pah noro dzā-io **kkshé**, *elsewhere*, 107; pah kum kum dzā-ī **kkshé?** *in what different places?* 133; pah dzā-ī dzā-ī **kkshé**, *here and there*, 337; da *kum dzā-ī osédūnké yé? *where do you live?* 199.
- dzal** (dzēl), m. *time (in multiplication)*, 82, 232; shel dzela, 20 times, 74; her — chéh, *when-ever*, 306; dér —a, *many times, often*, 234; shpag atah —a pore, *as many as 6 or 8 times*, 313.
- dzamā**. v. **dzmā**.
- dzāman**. v. **dzo-é**.
- dzamūng**, pron. gen. 1st pers. pl., 102, 233; — khalq, *we (nous autres)*, 48; yau Tirahwāl, *one of our Tirah men*, 165.
- dzān**¹, m. *life*; da — tajwiz, (*plan of life*) *way of escape*, 44.
- dzān**², pron. 'self' (in oblique cases), 118, 127^a; — tsakhah, *close beside o.s.*, 161; da . . . nah — wusātah, *protect yourself fr. . .*, 118; — panāh k., *to take cover*, 197; . . . dapārah — wazhlul, *to give o.s. a lot of trouble for s.t.*, 283; — serah werul, *to take with o.s.*, 296; — sātul (abl.), *to hold o.s. aloof fr. s.o.*, 8.
- dzanāwer**, m. *animal, pig*, 380.
- dzangal**, m. *wood, forest, jungle*, 14.
- dzawāb**, m. *answer, reply*, 113; ter . . . — ākhistul tselah . . . O.R. . . ., *to make s.o. explain why . . .*, 320; — . . . pase légul, *to send for s.o. to come*, 278, 313; khpul — werk. (dat.), *to account for o.s. to s.o.*, 321.
- dzawān**, m. *youth, young fellow, lad*, 31, 94.
- dzawānī**, f. *youth*; — merg sh., *to fall a victim to untimely death*, 188.
- dzēl**. v. **dzal**.
- dzēm**. v. **tlul**.
- dzī**. v. **tlul**.
- dzikah**, ad. *on this account, consequently, for this reason, therefore, that's why*, 194, 289, 290; — chéh, *because*, 300 f; chéh . . . —, *since . . . therefore*, 300 f.
- dzinah**, po. *from (among)*, 274. v. **dzine**.
- dzine**¹, indef. *some (of animate beings)*, 120, 122; — . . . —, *some . . . others*.
- dzine**², po. 274. v. **dzinah**.
- dzmā**, pron. 1st sg. gen., 102; da —, ditto; *by me*, 31.
- dzo-é** (: pl. dzāman), m. *son*, 29, 84, 187, 218.
- dzolai**, f. *haversack*, 409.
- dzum**. v. **tlul**, 242.

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